

THE
GREAT ASSIZE,
OR,
DAY OF IUBILEE.

Delivered in foure Sermons, vp-
on the 20th. Chap. of the RUEEL.
VER. 12, 13, 14, 15.

*Whereunto are Annexed two Ser-
mons vpon the 1. Chapter of the
Canticles, Verse 6, 7th.*

The fourth Impression, Corrected
and amended by the Author SAMUEL
SMITH, Minister of the VVerd
of God at Pristlevell in Essex.

Matth. 12. 36.

I say vnto you, that of euery idle Word that
men shall speake, they shall giue an account
thereof at the day of Iudgement.

LONDON;

Printed by Nicholas Okes and John Norton,
and are to be sold by William Lee at
the signe of the Crowne in
Loatbbury. 1628.



☞ To the Christian
Reader, Grace and Peace
FROM IESVS CHRIST
the Prince of Peace.

* *
* *



*Christian Reader,
I present heere
vnto thy viewe,
the fourth Pub-
lique fruite of
my Ministerie,
wherein I haue
endeauoured, that those especially
of mine owne Hearers, might a se-
cond time take notice of my Exer-
cises, that in publicke I deliuered
vnto them. The night commeth
when*

To the Reader.

when no man can worke: therefore it stands vs all in hand, both Minister and People, to esteeme of Time as the most precious thing in the world; and the rather, because we know not how soone wee shall bee called to an account of our workes. Many haue had (many times) many good purposes of heart to cleaue vnto the Lord, that haue beene prevented by Death, for want of timely Repentance. It shall then bee our wisdom, To agree with our Aduersarie while wee are in the way with him; for if we bee but once arrested by Death, wee shall bee sure to pay the vtmost farthing. Use this as a helpe vnto thee, to better thee in the performance of that duty which concernes thee so neerely, That thou must one day giue an account of thy Workes. If thou reape any benefit by it, giue the praise vnto God, from whom euery

To the Reader.

every good and perfect gift proceedeth; and helpe me in thy prayers, which I shall take as a full recompence of all my Labours, and be encouraged to spend some houres more in the like duties, for thy good: in the meane time
I remaine

James 1.

Thine in the common
Saviour:

SAMUEL SMITH.

The

*The Printer to the Courte-
ous Reader.*



Hristian Reader,
many faults haue
escaped the two
first impressions
of this booke, many of them
altering the very sence of the
place, to the grieve of the Au-
thor, who dwelling farre di-
stant from the City, and ha-
uing a Pastoral charge to at-
tend vpon, could not attend
the Presse. But now the
whole Worke hath bin re-
uised and Corrected by the
Author himselfe, so as now
thou maist expect the same
more perfect. Farewell.



TO THE
RIGHT WOR-

SHIPFULL AND VER-

tuous Gentlewoman, Mistresse

Jane Eliot of Newland Hall,

Samuel Smith, wisheth the increase

of all true comfort in this life,

and eternall happines

in the next.

RIGHT Wor-

shipfull, the Apo-

stle Paul hath tolde vs,

That In the last dayes

shall come perillous

times. For men shall

A 3 be

The Epistle Dedicatory.

bee Louers of their
owne felues, couetous,
boasters, proude, cur-
sed speakers, Disobe-
dient to Parents, vn-
thankefull, vn-holie,
without Naturall affe-
ction, Truce-brea-
kers, false accusers, in-
temperate, fierce, no
Louers at all of them
which are good, tray-
tours, Heady, High-
minded, Louers of
pleasures, more then
Louers

lowers of God; hauing
a shewe of godlinesse,
but yet deny the Po-
wer thereof: *And they*
are the words of our Sa-
uiour himselſe: That as
it was in the Dayes of
Noah: So shall the
comming of the Sonne
of man be. *And againe,*
*V*When the Sonne of
man comineth, shall
hee finde Faith vppon
earth? *When were these*
perilous times Saint Pe-

The Epistle Dedicatory.

ter speaketh of, if not
now? When was there
the like security? When
gaue men themselves
ouer to their owne hearts
lust more then now? By
the which then wee see
that we are they, vpon
whom the ends of the
world are come; And
that wee must all shortly
bee called to account for
these things: The Ni-
niuites fast and Repent;
the Publicans doe feare
and

The Epistle Dedicatory.

and quake, when Ionas cryeth to the one; and Iohn to the other of Judgement to come. Ahab is humbled, and Felix Trembleth, when from Elias and Paule they heare of Death and Iudgement: Yet alas, where is the man among vs, that thinkes of these things? Doe not men crye, Peace, peace, till Destruction come vpon them, as the tra-
uell

The Epistle Deditatory.

uel vpon a woman with
Childe: Shee thinketh
not of the paine vntill it
come, and they thinke
not of this day of recko-
ning till it come. This is
the security of our Age:
so that we may now looke
for an end to be put vnto
these sinnefull daies: for
what are they but the
fore-runners of that last
and dreadfull day? The
Lord make vs wise be-
times, that we may thinke
of

The Epistle Dedicatory.

of that Great Afsize,
and the account that wee
are then to make. I haue
heere endeauoured in a
weake measure to vnfolde
the Doctrine of the Day
of Iudgement, the which
I beere present vnto your
Worship in regard of the
demonstration of my vn-
feined thankfulnesse for
your extraordinary kind-
nesse bestowed vpon mee:
As also in regard of the
great affection, and good
devotion

The Epistle Dedicatory.

devotion you beare to the
Truth; Accept therefore
I pray you, what is heere
offered vnto you, and take
in good part my endeavour
therein: so I humbly take
my leaue, Resting

Your Worships in all
Christian duty to
be commanded:

SAMUEL SMITH.



THE
GREAT
ASSIZE.

The first Sermon.

REVEL. 20. 11. 12.

And I saw a great white
Throne, and him that sat on
it, from whose Face fled away
both the Earth and the Heaven,
and their place was no more
found.

12. And I saw the dead, both small
and great stand before God, and
the

the Bookes were opened : and another book was opened, which is the booke of Life: & the dead were iudged of those things which were written in the books according to their deeds.

13 And the Sea gaue vp her dead which were in her : and Death and Hell deliuered vp the dead that were in them ; and they were iudged euery man according to his deeds.

14 And death and hell were cast into the lake of fire : this is the second death.

15 And whosoever was not found written in the booke of life, was cast into the lake of fire.



HAVING spoken (not long since) of the Comming of Christ into his Garden, or into his Church,

Church, and of his kinde and princely offeres vnto vs, sing for entertainment at our hands, being his first comming vnto vs heere in this vale of Teares: I thought it very necessary to speake something of his *second comming*; that those that will not be moued with the former, might bee terrified with the latter.

To which purpose I haue made choyce of this place of Scripture, in which this matter (as you see) is at large described, with many necessary circumstances needfull to be knowne and learned of euery one of vs all. For heere the second comming of Christ is revealed to Saint *John* in a vision from Heauen, euen in that manner, in which Christ will come at the last day: For these five Vessels

The sum
of this
Scripture.

containe in them nothing else,
but a lively and heavenly de-
scription of the second coming
of Christ to Iudgement, with
all the circumstances belonging
to the same.

The parts
of the
text.

The Per-
son of the
Iudge.

Who shall
be Iudged.

For first, if you would know
with what Maiestie, Power, In-
tegritie, Seueritie, and Terroure,
this great Iudge will come, you
may see the person of the Iudge
described in the first verse of this
present Text.

Secondly, if you would vn-
derstand what persons must bee
cited and summoned, who must
appeare. Saint *John* saith heere,
*hee saith the dead both great and
small, stand before the Iudge:*
all that euer are, that haue beene,
or shall bee vnto the ende of the
VVorld, must appeare before
the Throne of CHRIST Ie-
sus.

Thirdly,

The great Asize.

5

Thirdly, if you desire to bee instructed by what meanes, and after what maner CHRIST IESVS will proceed in iudgement: VVhat shall bee the Euidences and the VVitnesles: VVhat Iury shall passe vppon euery man and woman: The holy Ghost tells vs, that *the Bookes shall be opened*, that God will Iudge euery man by his owne conscience; for that shall giue euidence, either with or against thee, either to excuse or accuse thee.

3
After what
manner.

Fourthly, and lastly, if you would know what shall bee the finall ende of all men, you may heere perceiue, that they whose Names are written in the Booke of Life, shall bee *Blessed*; But Death and Hell, and Sathan, and all wngodly sinners shall bee cast into a Lake of Fire and Brimstone

4
The issue
of the
Iudgment.

for euermore, which is the second death.

Now having scene the meaning of the Text; let vs come to speake of the seuerall points, one by one in order.

I saw a great white Throne, &c.

THIS Verse containes in it a notable Description of the Iudge himselte. And whereas S. Iohn saith, *he saw a great white Throne*; that is, Christ Iesus reuealed it vnto him in a Vision, the manner of his second coming to iudgement; and withall, commandeth him to write it in a booke, for the comfort and instruction of the Church of God for euermore.

Obfer.

Here then we may note the great care and loue of Iasys **Counsell**, towards his poore Church

Church and people, that hee would not haue them ignorant of his second comming to Iudgement: But he doth make it knowne to his Disciple *Iohn*, and bids him record it in the booke of God for our instruction, that so no man might bee ignorant of it: but rather might prepare himselfe by true repentance, to meete the Lord Iesus Christ in the Clouds.

Now concerning the Vision, Saint *Iohn* saw a *Great white Throne*: hee saw a throne set, and this Throne is described by two properties: First a *Great Throne*; Secondly, a *white Throne*. The first shewes the wonderfull *Might, Maiesty, and Power*, of the Iudge. The second shewes the *Purity, Integrity, and Prrightnesse* of the great Iudge of the whole world.

1
Great
Throne
described
by two
propert-
ies.

Mat. 25. 31

And as it was shewed vnto
John in a Vision, so our Saviour
 Christ himselfe speaketh of it,
 when hee shewes, that as earthly
 Kings, when they will make
 shewe of their Regall Power,
 and Dignitie, of their Ma-
 iestie: they ascend into the
 Thrones of their Kingdome:
 euen so Christ Iesus, when hee
 comes to Iudgement, hee will
 come with all glorie, all his
 Holy Angells shall attend on
 his Sacred person: And then
 hee will ascend into this *Great
 white Throne* of his Glory, to
 pronounce that finall sentence
 both on the Sheepe and on the
 Goates.

Use 1.
 Shows
 the diffe-
 rence be-
 twixt
 Christs
 first and
 second
 coming.

Here then wee see a mani-
 fest difference betweene Christs
 comming in the flesh, to bee a
 Mediator and Redeemer, and
 his second comming to Iudge-
 ment.

ment. And surely it makes much for the comfort of Gods poore children, that though heere they bee in want, in miserie, and pouerty, yet they shall bee made partakers of this glory of their head *Christ Iesus*.

Secondly, it serueth to astonish all hard-hearted sinners, which contemne Christ and his poore members: Christ will at last manifest his power in their iust condemnation. *Use 2.*

Seeing the person of the Iudge is of such endlesse power, and glorie, of such wonderfull might and maiestie: this must humble all men, when they come to stand in presence of so great a Person as we doe when wee come to heare the VVord preached and taught, to receiue the holy Sacrament. *Use 3.*
If wee were to come but into the

the presence of an earthlie Prince, how carefully and circumspectly would wee behaue our selues, to doe nothing vnbe-seeming the presence of so great a person. This is the great care men haue, when they come into the presence of an earthlie iudge, to put off their hats, and to shew all tokens of reuerence: And yet it is a wonder, to see how vnreuerently men and women come into the presence of the Euer-liuing and most high God; into the presence of the great Iudge of Heauen and Earth, the King of Kings, and Lord of Lords. When wee come to pray, or to sing Psalmes vnto God, how vnreuerently doe some sit with their hattes on? would any man do it in the presence of an earthly Iudge, or a mortall presence? Surely it is an vnre-

vnreuerent behavior, to sit couered, either when wee speake vnto God by prayer, or when GOD speaketh vnto vs in his word.

Againe, when men come to heare the word of this great Iudge, the glorious Gospell of Iesus Christ: when they reade it priuately in their houses: It is wonderfull to see what little reuerence they shew in the glorious presence of this great Iudge, and vnto such holy ordinances.

Would anie earthlie Prince take it in good part, if thou shouldest stand in his presence, and hee talke with thee for thy good, and thou shouldest euen at that time turne thy backe vpon him, and fall to wiping of thy shoes, or some baser businesse? Though men dare not doe this in the presence of an earthlie Prince: yet when Iesus Christ shall

Simile.

Note.

shall speake vnto them in his
VVord and Gospell, they will
more regard the vaine and foo-
lish talke of any Boy or Girl
that shall prattle in their eares,
then the heavenly voyce of this
great Iudge CHRIST IESVS.
VVhich shewes very plainely,
that they care not for CHRIST,
and that they make but small
account of his Word and glo-
rious Gospell. Oh therefore let
vs consider when wee come, ey-
ther to speake to God by our
prayers, or to heare Christ speake
vnto vs in his VVord; that wee
come to appeare in a glorious
presence; that so wee may come
in feare and reuerence, as becom-
meth the presence of so great a
Majestie.

Vse 4.

Seeing the Person of the
Iudge is of such endlesse Maie-
stie, and power, wee must take
heede

heede wee neuer doe wrong any
of his poore members; for *Christ*
hee taketh it as done vnto him-
selfe, and hee will neuer put it
vp at our hands. Let vs there-
fore embrace the counsell of the
Prophet *David*, in the second
Psalme and twelfth verse; *Kisse*
the Sonne lest hee bee angry; &c.
let vs regard his word, embrace
his Gospell, loue his people, o-
bey his truth, kisse the golden
Scepter of this great and mighty
Iudge of the VVorld, lest in his
angellie breake vs in peeces with
his rod of iron.

Secondly, this Throne of
Christ ~~desse~~ is called a *white*
Throne. Now this white
Throne, it betokeneth puritie,
beautie, sinceritie, and integri-
tie. And therefore it sheweth
that *Christ* I saye the
Iudge of the whole world, will
iudge

White
Throne.

To shew
his purity.

Gen. 18.

iudge all causes; and all persons, vprightly, sincerely, and purely: no crueltie, no iniustice, nor wrong will hee doe to any creatur, but will proceed most sincerely in all vprightnesse. Indeed, iudgement in this world many times swarneth greatly: sometimes the Iudge is not able to search into the depth of the cause: sometimes for feare hee dareth not doe iustice: sometimes for fauour hee is witholden: sometimes bribes *blind his eyes*, and peruert the right sentence. But it shall not be so with this Iudge of the whole world. His sentence is a righteous sentence, hee will iudge according to truth: he is able to finde out any cause, and will examine it to the bottome: hee searcheth no mans person, he will not bee moued with fauour to conceale the truth.

truth. And as for rewards, hee
condemnes them al, it is far from
him to deale vniustly; therefore
no doubt he will proceed accor-
ding to *Iustice*.

This serueth for the comfort
of Gods people in this world: we
see oftentimes the righteous
cause is troden ynder foot, mens
lands and liuings are detained,
and taken from them by vnright-
eous iudges, and that vnder co-
lour of Law. Well, let men haue
patience, & know this, that there
will come a day, wherein there
shall be Iustice & true Iudgemēt
done vnto them. Here thy cause
shall be heard, it shal be righted,
for Christ Iesus will bee a righte-
ous Iudge for the *poore*, the *for-*
therlesse, and the *widow*. Againē,
we see how the mēbers of *Christ*,
which make conscience of sinne,
and are carefull to heare the
word

Vse 1.

Serues for
matter of
comfort
vnto the
godly.

word, and to walke accordingly, that such bee disgraced and dispised of the world. Well, let vs learne heere to possesse our soules with patience: for there will come a day of reckoning, when as our righteous cause will bee heard, and wee shall haue iustice, and all the contemners of Christ Iesus, and perlecutors of his poore members, shall feelee the smart of it.

Vse 3.
For instruction.

Esay. 55 6.

Secondly, seeing CHRIST IESVS, the Iudge commeth thus with might and Maiestie, not, as a Sauour or Mediator, but as a Iudge: It must admonish all men and women now to repent and turne vnto God in the time of mercy: *To seeke the Lord while he may bee found, and to call vpon him while hee is neere.* Now while we liue, Iesus Christ commeth vnto vs by his

his Ministers, as a Saviour to
saue our Soules, in mercy to
bring vs to Repentance. But
after this life hee will no more
come as a Saviour, or a Media-
tor, but as a mighty Iudge full
of *Majesty*, full of *Might*, *Pa-
wer*, and *Glory*. And therefore
looke how men die, so shall the
Iudge finde them. If thou die
in thy sinnes, and doest not re-
pent, and seeke for Pardon at
the hand of the Iudge, whilst
thou liuest here. There is no
hope of mercy after death. For
how death leaueth thee, so shall
iudgement finde thee. *Caine* di-
ed many thousand yeares agoe,
and *Judas*, in their sins: so shall
the last day find them. For after
death, there is no mercy, but iu-
stice and iudgement.

Note well.

And one sitting thereon.

The Per-
son of the
Iudge de-
scribed.

Reu. 14. 14

Mat. 25. 31

Ver. 24.

NOW who this is, which sate
vppon this *Great White
Throne*, you may see in the *Re-
velation* of *Saint Iohn*, the *four-
teenth* chapter, and the *four-
teenth* verse, *I saw a white
Cloud, and one sitting on it like the
Sonne of man, hauing on his head
a golden Crowne, and in his hand
a sharpe Sickle.* So that wee see
that it is the *Sonne of man*, e-
uen *CHRIST IESVS GOD*
and man, that shalbe the Iudge.
And so doth *Saint Matthew* call
him: *when the Sonne of man com-
meth in his glory, and all his ho-
ly Angells with him, then shall
he sit vpon the Throne of his glory.*
And againe, hee entitles him by
the name of a King; *Then shall
the King say so them on his right
hand*

hand, &c. This is taught by the
Apostle; we must all appear be-
fore the iudgement seat of Christ.

1. Cor. 5.
10.

True it is that our Saujour
Christ is King, Priest, and Pro-
phet; a true Prophet, in whom
was contained all the secrets
and whole counsell of God: A
true high Priest, whose Sacrifice
alone what able to put away the
finnes of the whole world. But
when he comes in the Throne of
his Maiesty, to iudge the quicke
and the dead, he shall not come
as Priest or Prophet; for these
Offices of Christ are finished.
For his prophetical Office, he
hath sufficiently reuealed the
whole counsell of God his Fa-
ther to his Church and People.
First by his holy Prophets; then
by himselfe; after by his Apo-
stles and Ministers. And there-
fore seeing that his prophetical

Office is finished, he calles not himselfe a Prophet, but a *King*. Againe, Christ Iesus our Priest, hauing once for all offered vp that *Propiciatory* Sacrifice, for the sins of all the Elect; now this Office of a Priest is likewise finished, & this Sacrifice must bee no more iterated and repeated. But now he Commeth as a *King*, in al *Majesty* and *Glory*. For though his Propheticall and Priestly Office be accomplished: yet his Princely Office is not finished, but shall in a speciall manner shew it selfe at that day, and Christ Iesus the Iudge of quicke and dead, shall beginne to manifest himselfe to be a King to all Nations, to men and Angells. Now shall he shew himselfe to be King of Kings, & Lord of Lords, full of all Divine and Heauenly power and glorie; For that now at the name
of

of Christ euery knee shall bow.

When our Sauour **I E S V S**
CHRIST liued on earth, hee
 came in misery, very base and
 lowly; euery child durst looke
 him in the face. Then euery
 base fellow, euery sinfull wretch,
 durst mocke him and spit in his
 face. *Herod* and *Pontius Pilate*,
 and the rabble of the Iewes,
 durst then vse him at their plea-
 sure. But now, Hee shall come
 as a King, full of maiesty and
 glory, guarded and attended
 vpon with many thousands of
 heauenly Souldiours, euen all
 his holy Angells; and then hee
 will make *Herod* and *Pontius Pi-
 late*, yea the gratest Kings and
 Monarchs to stoope. Nay then,
 all his enemies shall tremble and
 quake, *Zach. chap. 12. ver. 10.* and
 not dare to open their mouthes
 against him. Oh then! what a

Christe
 first com-
 ming was
 in humili-
 ty. His second
 shall be with
 much glo-
 ry.

*Zach. chap.
 12. ver. 10*

Note

Heb. 12.
vlt.The godly
saue cattle
of reioy-
cing in the
kingly of-
fice of
Christ.

terror may this bee to all wicked and vngodly sinners, that liue in sinne, to see him come in that wonderfull Maiesty, to bee their Iudge, whom they haue contemned, whose members they haue persecuted, and whose word and glorious Gospell they haue not regarded, but troden vnder foot: for he shal come with a sharpe two-edged Sword to cut them in peeces, and a consuming fire to burne vp all vngodly sinners.

And as hee is a King to the wicked, so is hee a King to the godly. Hee alone hath the Scepter of *Dauid*, to the endlesse comfort of those that bee the children of his Kingdome. For who is it that curbs *Leuiathan*, snaffles the Diuell, bridleth his force and malice? Surely this our King. Who is it that cuts

cuts the throte of sinne in his
members, and taketh away the
strength of sinne? Surely, this
King of Kings. Who breaketh
the brasie barres of Hell, and
pulseth out the sting of Death,
our sinnes, that they sting not
our soules to the eternall death?
None can doe this but this our
King **C H R I S T I A N S**. Who
openeth the gate of heauen, who
puts his spirit into the hearts of
his children, making them to
cry *Abba, Father*? to liftenp their
soules, and with ioy to long af-
ter this Kingdome of Heauen?
Surely, it is none other in Hea-
uen or earth, but this our graciu-
ous King: who being the onely
immortall and wise **G O D**, ha-
uing the Key of Heauen and of
the bottomlesse Pit, hee alone
can kill and make aliuely, hee al-
one can lift vp to Heauen, and

Rom. 8.12

W. J.
I. C. C. C.
C. C. C. C.
C. C. C. C.

send to Hell: hee alone, and none but hee, can saue and destroy. O what a comfort is this vnto all the poore Members of CHRIST IESVS? For what greater Ioy and comforte can there bee to any poore soule then this, to know; that he that is their Iudge, is their Sauour, a sweete Redeemer, a mercifull Iudge vnto them? Hee will neuer condemne his owne member: Nay, he will crowne them with Immortality, life, and Glory.

Vse.
Teacheth
vs subiecti
on vnto
this King.

What must this teach vs? Surely, seeing our Iudge is a King, and that hee alone is able to saue and to destroy: this must teach vs euery man and woman (in the feare of God) to yeelde to this King that true loyaltie, that sincere obedience, and seruice, which this our King requi-
reth

reth of vs in his blessed word : *If*
I be a Father, where is mine ho-
nour? if I be a Lord, where is my
fear? saith the Lord. So will
 Christ say; If I be a King, where
 is that loyalty, service, and obe-
 dience, that is due vnto mee?
 Now Christ Iesus is a Spiritu-
 all King; and therefore hee will
 be serued in Spirit and Truth.
 O then let vs all, with a godly
 purpose of heart, yelde, and re-
 signe our selues, bodyes and
 soules to honour this King, and
 to performe vnto him true and
 spirituall obedience for euer-
 more. Alas, it is not externall
 and outward seruice, which hee
 expects: he is not like an earth-
 ly King; but he regards the heart
 and the soule, that is a speciall
 thing in his seruice. And if wee
 shall thus performe this spiritu-
 all seruice and obedience, then

Malac 2. 6.

Hee will
 be serued
 in Spirit
 and truth

wee shall shew our selues to bee
his loyall and dutyfull Subiects,
and then will hee acknowledge
vs for his Seruants : But if wee
deny to him this seruice of the
hearts, and giue it to any other,
he will then chaste vs off for euer-
more. Thus much of the Maiesty
of the Iudge, and of his sincer-
ity and vprightnesse in iudge-
ment.

Now in the description of
the Iudge, it is further added;
that from the face of this Iudge,
both *The Heauen and the Earth*
fly away : And this doth shew
the wonderfull severity of this
great Iudge of Heauen and
Earth. Wee know that men flee
those things that they feare and
dread : So heere the Heauen and
Earth do feare the glorious pre-
sence of Iesus Christ the
great Iudge of the whole world
and

Severity
of the
Iudge di-
scribed.

and seeke to hide themselves,
that they may not appeare be-
fore him. This flying of the
Earth and the Heauens, and hi-
ding themselves that they dare
not appeare in the presence of
Christ: this shewes the won-
derfull Maiestie, and the great
seuerity and terror of *Christ Ie-
sus* the Iudge: We haue here an
Obiection to be answered.

The Heauens and the Earth
are voyde of sense, they are
great and mightie creatures:
Againe, they bee very goodly
and beautifull creatures: Be-
sides all this, they neuer com-
mitted any sinne: how com-
meth it to passe then, that they
shall flie & hide themselves from
the glorious presence of the Son
of God?

Obiect.

Answer. They neuer sin-
ned indeede, but yet the sinne
of

Answ.

of man is of that force, that it hath infected both the earth we treade on, and the Heauens ouer our heads, many thousand miles aboue vs. Oh then, see how monstrous a thing sinne is in the sight of Almighty God: what a vile thing, that the contagion and infection thereof should hurt and infect the whole Heauens, and make them that they dare not abide the glorious presence of God their Creator. O, should we not abhorre sinne as the vilest thing in the world? Vvee are afraide of the plague, because it infecteth and killeth mens bodyes: But the plague of Sinne is a thousand times, and more, to be abhorred and fledde from; seeing it poysons and infects both bodie and soule; and is so contagious, that the creature is afraid to be-
hold

behold the face of the Sonne of God.

Seeing both Heauen and Earth shall flie and perish from before the glorious presence of CHRIST IESVS: Nay they shall burne with fire, as Peter saith: 2. Pet. 3. 10. 11. All these goodly houses, all thy golde and siluer, and costly apparell shal be burnt with fire: this may teach vs moderation and sobriety, in the vse of Gods creatures. What folly is it, to spend all that a man hath to build a stately house; & yet in the end, it must be consumed with fire, and become nothing else but fewell for the fire?

Obfer. 1.

Secondly, Seeing the heauen & the earth, these great and mightie Creatures, these beautifull and excellent workes of almighty Gods power, which haue no sense,

Obfer. 2.

sence, nor feeling, nor neuer
sinned: if these shall flie before
the Sonne of G O D, as beeing
not able to indure his presence:
Alas, what shall wicked and
hard-hearted sinners doe? what
shall become of the vile wret-
ches of the world, which liue
and delight in sinne? *where shall
the vngodlie and sinner appeare?*
what will become of all igno-
rant soules? what will become
of the Blasphemer and Adulter-
er? If the heauens and the
Earth, these great and glorious
creatures which sinne not, shall
not bee able to stande in his pre-
sence; Then, what I say, will
become of all prophane and vn-
godly sinners? Alas, they shall
be euen at their wittes end, not
knowing in the world which
way to turne them, nor where
to flie for succour? where shall
they

they seeke for refuge, when as the Iudge himselfe is their enemy? who dares pleade for them? dare any Saint or Angell? No, no: no Saint or Angell dares open their mouth to speake one word in their behalfe; neyther can any creature deliuer them from the dreadfull vengeance of this terrible Iudge.

Verse 12. *And I saw the dead both great and small.*

THUS haue you seene the person of the Iudge described by his wonderfull Majesty & power, wherewith he will come to iudgment; and also by the great seuerity and terrour that shall astonish both the heauen and the earth, and make them to flie from before his presence.

Now

The persons that
shall appear in
Judgment.

Now in this Verse, and that which followeth, is declared who they bee that shall appear before this great Iudge: Namely, *I saw the dead both great and small, &c.*

Secondly, the evidences that shall bee brought in, and what witnesses shall be produced, either to excuse, or accuse, in these words; *And the Bookes were opened.*

And I saw the dead, both great and small, &c. Before wee come to speake of the wordes, heere may a question arise: Namely, How this can be true that Saint John saith, *Hee saw the dead, both great and small*? For wee beleue that Christ Iesus shall iudge both quicke and dead; not onely the dead, but the living: and Paul saith, *wee shall not all dye, but we shall be changed*: They that be

Quest.

1. Cor. 1.
14.

be liuing at his comming. Then how doth this place agree with them, seeing, *S. Iohn* saith heere, *He saw the dead?* Here is none spoken of, but the dead, no mention of the liuing.

I answered, *Saint Iohn* saith, that *Hee saw the dead*: Not that hee saw not the liuing too: For he saw (no doubt) both quicke and dead stand before God. But hee speaketh heere, onely of those, of whom there might be some doubt. For if the dead and they which haue beene rotten so many thousand yeares, shall appeare, and stand before God: How can we thinke that any of the liuing shall bee wanting? If that they which haue beene dead for sixe thousand yeares, and are turned to ashes, shall be brought to iudgement: then (no doubt) they which bee

D found

found liuing when Christ shall come to iudgement : So then it is euident, that though Saint *John* speaketh heere onely of the dead, because there might bee most doubt of them, yet he sayde in a vision all men, both quicke and dead, stand before Almighty God, at the Barre of I E S U S C H R I S T.

Doct.
Comfort
to the god-
ly that
they shall
rise againe

I saw the dead. Hence may wee rayse a double Doctrine: First, a notable comfort for the foules of Gods children; namely, that the dead bodies of Gods children doe not perish; they are not cast away, and lost, when they dye, but they shall rise againe. They shall bee purified and made a glorious body; and they shall stand in the presence of the Lord Iesus Christ, and shall see his glory. And therefore let vs not thinke, that when death

death commeth and separateth the Soule from the Body; that then the body doth perish, and is cast away: No, no: it shall rise againe: it is but layd in the graue, as in a sure Chest; and there it is at ease, and lieth a sleepe, as in a bedde of Dounes. But when Christ Iesus shall come to iudgement, it shall rise againe. For wee must know, that every true beleeuers is made a member of CHRIST. And not onely our soules are vnited to CHRIST, but euen our dead bodies, when they be layd in the graue; they still remaine the deare members of his Mysticall Body, and therefore shall not perish, but rise againe to glory. And for our further confirmation in this point of Resurrection, let vs see how it is confirmed to vs by the Testimony of

Resurrection
proved.

Dan. 12. 13

John 5. 28.

the holy Scriptures: as that of Daniel; they that sleepe in the dust shall awake, some to everlasting life, and some to everlasting shame. And the Lord God by the Prophet Hoseas, doeth make vnto his Chuich this gracious promise, Hosea 13. 14. *I will redeeme thee from the power of the Graue, I will deliuer thee from death. Oh death, I will be thy death; ô Graue, I will bee thy destruction.* This is cleared by the Testimony of Iesus Christ himselfe. The houre shall come, in the which all that are in the graue, shall heare his voyce, and they shall come foorth; And they that haue done good, shall goe into the Resurrection of Life; and they that haue done euill vnto the resurrection of condemnation. This is taught by the Apostles of Christ Iesus, in diuers places of their Epistles. As, *Bekolde, I shew*

*shew you a Mistry: wee shall not
all sleepe, but we shall bee changed,
and that in the twinckeling of an
eye, at the last Trumpe. And this
is that which all of vs confesse
to beleue, as one of the most
principall Articles of our Faith;
The resurrection of the dead: So
that wee see it is cleere, that the
godly and the wicked shall both
arise. But the ends of their re-
surrection are different, the one
shall rise to life Eternall, the o-
ther to perpetual shame, and
eternall Destruction: So that
howsoever it shall bee a ioyfull
day to the godly, that haue the
sting of Death taken away from
them through Christ his death,
yet the wicked shall haue no be-
nesite by it; and therefore vnto
them it cannot properly bee cal-
led a *Resurrection*, no more then
the taking of a Malefactor out*

1 Cor. 15.
52.

Phil. 3. 21.

of prison to bee executed, can be called a *Deliuery*. But it shall bee with the godly and the wicked, at this day, as it was with *Pharaohs* seruants, *Genesisc* chapt. 40. both of them were taken out of prison, but the one of them to bee restored to his office, to minister before the King, but the other to bee executed, and put to a cruell death: Euen so shall it bee with the godly and the wicked at the last day: Both shall arise out of their graues as out of a prison; but the one to be euer with the Lord; ministring praises vnto him for euermore: the other to bee banished from his presence, and sent into euerlasting condemnation. For vnto them alone is the resurrection a benefit, where remission of sinnes goes before, as wee are taught in the *Creede*.

This

Vse I.

This must needes bee a great comfort to GODS children, when wee can say with *Iob.chapr. 19.* *I know that my Redeemer li- ueth, and that I shall see him with these eyes:* This same body shall Arise, this very body for sub- stance, though purged and clean- sed from sinne, yet the same for substance shall rise againe: And these my eyes which haue beene carefull to seeke Christ Iesus, to seeke his Glorie, to reade his blessed Word, to releue the poore members of CHRIST; that these my eyes shall see my blessed Redeemer, to my end- lesse ioy: And these mine eares which haue beene carefull to heare thy holy Word to saue my soule: they shall heare his sweete and blessed voyce, saying vnto mee; *Come yee blessed of my Fa- ther.* For the bodies of Gods

1st Cor. 15.

children shall not perish, but shall rise to glory and bee made like vnto the glorious body of Iesus Christ. *Oh how this should mooue all men and women,* to vse their bodies well, to the honour of Christ Iesus; seeing hee will not let them perish, but will Crowne them and glorifie them for euer.

Secondly, this must needes bee a fearefull terrour vnto all prophane and filthy sinners, who bestowed their bodies wholly in the seruice of sinne and Sathan: *They shal looke on him, whom they haue pierced, and shall lament,* Zachar. 12. 10. For euen their dead bodies shall rise too; but how? to iudgement, to torment, and to burne for euer in the lake of fire and brimstone. Thou hast let open thy wanton and adulterous eyes, to behold vanity; thou

thou hast delighted to heare vanity, more then goodnesse, thou hast vsed thy tongue to lying, deceite, swearing, &c. and hast runne to vaine sportes, and pastimes on the Lords day, to the dishonor of CHRIST IESVS, to serue the Diuell, and thine owne flesh: Oh know, that thy body shall one day rise againe to iudgement, to torment, to be cast into the *lake of fire and brimstone.*

Consider the rich Glutton, hee should bee a warning to all vngodly sinners. Hee gaue his body to all kinde of vncleannesse, pride, drunkennesse, &c. Hee gaue his tongue to lying, swearing, and cursed speaking; and now is his body tormented and would giue euen a whole world, if hee were Lord ouer it, for one drop of water, to coole his

Luke 16.

his flaming tongue. Oh let him bee a warning to all sinners, and teach vs to vse our bodies well; to looke to our eies, to our eares, and to set a Watch before our Mouthes, for feare least wee dishonour GOD by them, and bring endlesse Woe vnto our selues. Well then, you see, that as it is an exceeding great ioy to Gods Saints, that they shall rise againe; so is it a terrour vnto the wicked, that they shall *Rise againe to iudgement*, 1. Sam. 2. It were well with the wicked man, with the Drunkard, &c. if their bodies might neuer rise; if they might Rotte and Perish in corruption, and that their soule might bee euen as the soule of a beast, a vapour vtterly to be extinguished. But now there is more behinde, they shall one day come to iudgement: And there.

therefore Saint *John* telleth vs in this place, that hee saw the dead *both great and small*, stand before GOD. Euen our dead bodies must rise, either to honour, or dishonour; either to ioy, or to paine; to saluation, or damnation: And therefore let vs be-thinke our selues of this be-times.

Both great and small? These words may admit a double exposition: For it may seeme this; that by *Great and Small* is meant those that be great men growne; or else small children: Young and old, all must appeare. For, wee see that many dye euen little children, young infants of a span long; some againe die men of yeares. Well, both great and small must appeare: none shall be so young, or so little, but that they must stand before GOD; and

Great and
small,
who?

and none so great, or so strong,
but they must appeare likewise.
Secondly, by great and small
may bee vnderstood all sorts and
degrees of men, and women;
great men, and great women;
poore men, and poore women;
All sorts and conditions, must
come to iudgement, as well the
prince, as the subiect, as well the
rich, as the poore begger, As
though Saint *Iohn* should haue
sayd; I saw all men that euer haue
beene, or shall bee to the end of
the world; none shall bee wan-
ting: The rich, and poore, young
and old, high and low, married
and vnmarried, bond and free,
all must stand before God. Oh,
what a wonderfull assembly will
this bee, to see so many millions
of thousands; It is a great sight
to see an Armie of men of a
thousand; But heere shall bee a
thou-

thouſand thouſands. Even all men, women, and children, that euer haue beene, or ſhall bee, to the worlds end : None ſhall bee wanting, the rich, and poore, young, and old; high and low; bond and free; all muſt ſtand before God: And therefore it is well called the day of the Lord, when all the off-ſpring of *Adam* ſhall ſtand before God.

Seeing *S. Iohn* ſaw the dead *ſes di*
both great and ſmall, ſtand be- *uerſe, I.*
fore God, that is all ſorts of men
and women, high and low, rich
and poore, bond and free, all
muſt appeare, and hold vp their
Hand at the Barre of this great
Iudge: Surely, this ought to
moue all men, both great and
ſmall, rich and poore, to make
Conſcience of their Liues, to
repent of all their euill wayes,
to turne to God by true repen-
tance;

2. Cor 5.
Isay 30.

Act. 24. 16.

tance; for you see heere no excuse will serue the turne, no auoyding of this appearance; all must appeare, the very Diuells themselves, and all the damned spirits must come to iudgement. *Tophet is prepared for the King,* the Iudge, the Gentleman, the Rich man, if they be wicked, their riches shall not bee excused, nor the poorest shall not bee forgotten. Surely, and if wee haue any care at all, what shall become of our poore soules at this day? It ought to perswade all men, both poore and rich, both Minister and People, to repent, to turne to Almighty *God*, to leade new liues; that then we may reioyce with ioy and comfort. This did make *Paul* to labour to keepe a good conscience, before *GOD* and all men: and why, Because there would come a Day when
all

all must rise to iudgement, and giue a straight account of all their Thoughts, Words, and Workes. And the same reason should mooue vs likewise to keepe a cleere conscience. And what is the cause that men liue in sinne; and defile their bodies, with many thousand filthy sins? Surely, because they thinke not of this day when they must stand before God. If they could but thinke of this Day, that they must all come to a reckoning: Oh, it would stay and bridle their carnall hearts from many foule and filthy sinnes, which now they commit with greedinesse, i.

Cor. 5. 11. Acts 17. 3.

This will bee a blessed Day to all the children of God to heare the Iudge say vnto them. *Come ye blessed.* Oh happy day, Oh blessed voyce.

But

But to the vngodly ſinners that liue in ſinne, to the Drunkard, Blaſphemer, &c. this will bee a terrible and fearefull Day, to heare the woefull voyce of the Iudge, *Goe yee curſed into, &c.* Oh dolefull voyce, Oh heauy newes, Oh fearefull Sentence, Oh woe, and ten thouſand woes to all vngodly ſinners: woe then to the blaſphemer: Woe to the drunkard, &c. Woe vnto all vngodly and wretched ſinners: for there is no eſcaping of this Sentence. All muſt appeare, all muſt ſtand before God, all muſt come to their anſwere. None ſhall be ſo great to eſcape, or ſo ſmall to be forgotten. And then woe to them that ſhall riſe to this fearefull and woefull Sentence, and heauy newes of condemnation. Oh, it had beene good for ſuch men, if they had
neuer

neuer been borne, or had been brought forth as loath some Toads or Serpents; for then be ginner their eternall misery and condemnation. O then againe, and againe, let vs bethinke our selues, that wee must come to iudgement; we must bee called to a reckoning: we cannot escape the Sentence of iudgement by any meanes, whatsoeuer.

Again, where Saint *Iohn* *Use 2.* sayth, He saw the dead: Heere is matter of endlesse comfort to all the poore members of Iesus Christ. In this life, who is more full of woe, who more full of payne in body and soule, then Gods children? Long and tedious sickenneses, many annoyances, some be full of sores from top to toe, as *Iob* was; some maymed in body, as the poore man was.

E

Well,

Well: when our bodies shall now arise, they shall not bee weake, or lame, or maymed; but a perfect body, sound and a glorious body. All paine shall haue an end, all woe shall cease: *But as for the vngodly, it is not so with them:* But they shall arise, that both body and soule may goe to hell together,

Plal. 1. 6.

Stand before God. I saw the dead, &c. Here we see againe, that our accounts must beginne before God himselfe: wee must stand naked in his sight; and who then can thinke to hide his sins from him? Hee knoweth the heart, and trieth the reines; and his eyes are like a flame of fire. O how this should moue euery man and woman, often to be thinke himselfe of this time, when hee shall come to his account, euen before the eternall God,

Reuel. 2. 2.

God, who cannot be deceiued,
nor bribed. If a malefactor come
before the iudge, that is guilty
of treason or murder; how hee
quakes to thinke of the terrour
and seuerity of the iudge! hee
is afraide, and trembles, to ap-
peare in his presence. How
much more should wee tremble
and quake? And how should
hard-hearted sinners bee at their
wittes end, to thinke they must
come to stand *before God*? to
appeare at the barre of the euer-
liuing, and most mighty *Iehoua*,
who can cast both body and
soule into hell fire? O what se-
cure and carelesse wretches are
wee, that are nothing moued
with these things, to repent and
to turne to God, to leaue our
soule and filthy sinnes! And if
a poore prisoner coudemned,
should laugh and bee merry,

Simile.

would not all men thinke him to be a mad-man? And shall not we bee worse then madde-men, if wee neuer come to thinke of these things? If a poore trauel-ler that hath but one penny in his purse, shall come to an Inne, call for all manner of dainties, and neuer thinke of the shotte; would not all men thinke him madde, and out of his wittes, What madnesse then is in euery one of vs all, if in this our pilgrimage, or trauaile on earth, we spend our dayes in pleasure; bathe our selues in sport and pastimes, carking and caring for the things of this world; and neuer to bethinke our selues, as to say, Alas, what do I now? I eate, I drinke, I carde, I dice, I take my pleasure, and bathe my selfe in delight: but woe is me, I must come to iudgement, I must giue my

my reckning; I must stand before
God one day, and there giue an
account. O that we had hearts
to thinke of this? both young
and old, rich and poore, Minister
and people, that wee must stand
belly-naked before God, that we
must giue an account of all our
finnes, to his Maiesty: It would
bridle vs, and keepe vs from
many presumptuous
finnes, which now
we commir.

The end of the first Sermon.

The end of the first
E 3 The



The great Afsize.

THE SECOND SERMON.

REVEL. 20. 12. &c.

12 *And I saw the deaa both small
and great stand before God: and
the Bookes were opened: and
another booke was opened, which
is the booke of life: and the dead
were iudged of those things
which were written in the
books, according to their workes.*



W^e haue heard alrea-
dy the person of the
Iudge described vnto
vs, with what vnspeak-
able maiefty and glory hee shall
come

come to the great comfort of the godly : And also with what wonderfull terror he will come, to the great terrour of the wicked. Secondly, wee haue heard who shall bee cited to appeare : *both great & smal*: al must appeare

Now followes in the third place, the most speciall and principall matter of all; namely, after what manner all men shall be iudged, in these words : *And the bookes were opened, &c.* Wee see that earthly Iudges are brought vnto the Bench with great attendance. They beeing set, the prisoners are brought forth, and are called ouer, one by one ; and their matters are heard, and witnesses produced : and so according to their faults they receiue iudgement. Euen so, at this great day of the Lord, Christ Iesus shall come with

1. Thes. 1. 8

3

Circum-
stance.
How men
shall bee
iudged.

thousands of Angels; and before him shall stand all men and women, *Both great and small*: And then shall the Bookes be brought forth: Indeed we see, when an earthly iudge sits on the Bench, it holds a long time to trie causes; such witnesses, and such evidences must be produced. But it shall not be so at the last day: for when all menshal stand at the barre of Christs iudgement, they shal then be iudged according to the written Records, *euen according to the Bookes*: for they shall then be opened.

Bookes,
what is
meant by
them;

Euen
mens con-
sciences.

Now if you would know what these Bookes bee, it is easie to know: for they be euen the particular conscience of euery man and woman: thy conscience is the booke that shall be opened, and that shall bee as good as ten thousand witnesses, either to excuse,

cuse or accuse thee before God. For there shall neede no other witnesse, no other euidence against vs at the last, but our own conscience. For as God hath his Booke of infinite *Knowledge*, whereby hee knoweth the finnes of all men and women as certainly as if they were written in a booke; and though men forget them, yet the Lord remembreth them: So he hath giuen vnto euery man and woman a booke, their owne conscience; wherein are written all our thoughts, words, and deeds, so as none shall escape.

A maruailous thing.

And then shall be opened; First the book of the law, & the booke of Conscience: the one shewing a man what he should do, the other what he hath done. Against the book of the Law, none shall be able to except. *For the Commandments*

Psal. 19. 9.

elements of the Lord are pure, and righteous altogether. And as for the booke of Conscience, who can deny it, or except against it? seeing the Lord will now iudge a man, not by another mans Conscience, but by his owne, the which hee hath alwaies had in his owne keeping, euen in his owne bosome.

What things are written in our Consciences.

In the Bookes of our Conscience is written,
1. Our thoughts.

Now, seeing heere what is meant by these bookes; namely, euery mans particular Conscience: let vs come to search what bee the things written in this booke; and first, what vse we are to make vnto our selues from this: *Euery mans booke shall be opened, &c.* First, in these bookes are written euery thought of our heart: none so secret, or so close, but it is heere recorded. Secondly, euery speech and word of our mouth. Thirdly, e-
uery

uery deed that mendo. *Thou hast sealed up all our sinnes in a bagge,* saith *Iob*; to shew the exact kind of keeping of them against that day of account. Surely, if there be any thing in a man to be maruailed at, I must needes confesse that this is a wonderfull worke of God, that hee hath giuen to euery man and woman a Conscience, which is like vnto a booke; in which is recorded all our thoughts, words and works. A wicked man, an vnchaste woman, how many thousand vile and filthy thoughts haue they in their mindes night and day? their hearts burne in lust and in vncleanesse: Now they passe away to them, they regard them not, they make little or no account of them. But (alas) they are all written in this booke of thy conscience: thy conscience

markes

2
Our
VVords.
3
Our
VVorkes.

markes them, thy Conscience writes them downe. And if thou repent not of them, and leaue them, O woe to thy soule, when *these bookes come to be opened and read ouer*. For thē thy conscience wil accuse and lay to thy charge, euery one of them in order. *Thou hast set my misdeeds before mee, and my secret sinnes in the sight of thy countenance, saith David.*

Againe, in the heart of man, what anger, what enuy, what malice, lurke therein? and they passe it ouer, and thinke it no matter. Well, know (beloued) that vnlesse you repent of the very thoughts of your hearts, euen these things will bee found written in the bookes at the day of Iudgement; and what a lamentable thing will that be?

Secondly, as Conscience is priuie to all our thoughts, and will

will accuse vs of them at the day of Iudgement : so all our speeches are noted therein. What a number of wicked speeches passe out of the mouthes of wicked and vaine men and women ? what horrible and blasphemous oathes ? what cursed speaking, lying, and flandering ? Now a wicked person, that thus abuseth his tongue so many thousand times in a day, he cannot for his life remember them. Well, know that euery sinnefull word thou speakest, is written in this booke, there it is recorded : and when this booke of thy Conscience shall bee opened, it will discouer all thy sinnes, not onely thy filthy thoughts, but euery wicked word. Our Sauiour tels vs, that *we must giue an account of euery idle word at the day of Iudgement.* And though men labour

700
22/10W

Mat 12.36

bear to forget them, yet they are written in their consciences and one day shal come to iudgement. O how this should awaken vs all, and cause vs to looke vnto our liues, to make a covenant with our eyes, as *Iob* did; and to set a watch before our mouths, as *Dauid* did; and to lay aside our vaine oathes, and idle mirth, which (as *Soloman* saith) cannot want iniquitie; seeing one day they must all of them come to iudgement.

Our
workes

Thirdly, if we come vnto the liues of men and women, why (alas) they bee nothing almost but a continuall practise of sin; as the finnes of mens liues they bee innumerable, euen as the Sands on the Sea shore. Now though mens liues abound with so many thousand finnes, yet wee see man perceiues not, nor knowes

knowes not one quarter of his
finnes. It may be, he knoweth
some: but (alas) they forget
the greatest part of them. But
yet they bee all written in this
booke of thy conscience: and they
shall all come to iudgement.
When these bookes shall bee
read, then all thy finnes shall bee
made manifest, though neuer
so secret: for thy Conscience
doth marke them all, and penne
them downe against this day of
account.

Now seeing what is meant by
this booke our *Conscience*: and
likewise what bee written in
them, even all our thoughts,
words and workes: let vs come
to see what vse wee are to make
of this Doctrine. Hence
first so all wee may obserue the
endlesse loue and mercy of our
God towards vs; fore-telling e-
uery

Vse. I.
Serues to
set out
Gods loue

euery one of vs now of the opening of these Bookes, that our consciences shall bee layd open, these bookes vnclasped, and all our thoughts, words, and works, must come to iugement. Surely, it is to this end and purpose, that we might preuent the danger that is to come, and labour to keepe a good conscience, washed and purged in the blood of Christ, that it may not lay to our charge any one sinne, but assure vs that we are in the fauour of God.

Vse 2.

To teach
vs to auoyd euill
thoughts
as euill
workes.

Rom. 7.

Acts 8.

Secondly, we see here that it is not enough for a man or a woman, to abstaine from euill wordes and workes, but euill thoughts likewise, the very lust of the heart. *Paul* complaines of this: and *Peter* bids *Simon Magus* to repent and pray, if perhaps the thoughts of his heart might be

pardo

pardoned. Idoubt not but the children of God are carefull o-
uer their very thoughts. For a
wicked carnal man may abstaine
from some grieuous sinnes; But
it is a note of the true childe of
G O D, to repent of his euill
thoughts, and to bee carefull o-
uer them.

Thirdly, seeing euery mans
conscience in this booke, and e-
uery mans sinne is penned down
therein: we may see the wofull
misery of all those that haue de-
filed consciences, filthy and vn-
cleane hearts. For looke how
their consciences doe accuse
them, euen so wil God condemne
them. And hauing not repen-
ted of their sinnes, they carry a
tormentor within them; name-
ly, a guilty and an accusing con-
science, which is their Iudge
to condemne them, and their

Use 3.
Shewes
the misery
of such as
haue pol-
luted con-
sciences.

hell to torment them.

Vse 4

○ Fourthly, seeing the bookes must bee opened, and euery mans conscience must come to scanning? because sentence shall passe, and iudgement shall be awarded according to the things writtē therein. How should this cause vs all, both minister and people, to labour to get a good conscience? If thy conscience bee good, thou shalt not faile to bee blessed; if thy conscience bee filthy and poluted, thou art accursed: And therefore it should be our chiefeft care, our chiefeft study, and our chiefeft desire, all our life time, to keepe a good conscience. Now if you aske, how is it possible to get a good conscience? I answer, for the getting and keeping of faith and a good conscience; we must know that it is done by the vse

The mean
to get a
good con-
science.

of

of the word of God. Sanctifie
them by thy Truth, Thy word is
the Truth: All graces of Gods
Spirit, are wrought by his word.
But that we may get a good con-
science, we must;

Iohn 17.

First, repent of all our finnes:
wee must know by the Lawe of
God, what is sin, and what is not.

I.

Secondly, wee must know the
heauy curse of G O D euen for
sinne, that the reward of sinne
is death eternall both of body
and Soule. For men doe by
nature blesse themselues in their
finnes; and though wee heare
of G O D S Iudgements against
sinne, yet whose heart is tou-
ched and troubled? Thus men
runne on still in sinne, and feare
nothing. They meane well, they
say, but yet liue ill, and thinke all
is well.

2.

Thirdly, till we see what sinne

3.

is, and then see the curse of God due to sinne, wee shall neuer seriously try our consciences, and see how our sins haue wounded them, that so wee may repent vs of sinne.

4.

Fourthly, wee must bee grieved for our sinnes; we must acknowledge and confesse them, begging for pardon of them; and to hunger, and thirst after Christ Iesus: For there is nothing that can purifie the conscience, and quiet the heart, but onely the blood of Iesus Christ applyed to our soules by Faith, with perswasion of the forgiveness of them.

Mark heere then (beloued) when a man is thus humbled for his sinnes; and beggeth the pardon of them earnestly, with sighes and groanes; then will the Lord send downe into his soule,

foule, his blessed Spirit; to assure vs of Gods mercy, of the pardon of our finnes, that our wounds in conscience are healed, and this is done by the meanes of Faith, which purifies the conscience.

Act. 15. 9.

Hereby we may perceiue, that most men and women, are in a woefull case. For (alas !) the greatest part are ignorant of the law of God, and know not what is sinne; and what is not sinne; and therefore cannot possibly haue a good Conscience; For, *what soeuer is not of faith, is sinne.*

Vse.

Heb. 11. 6.

Againe, though men see their finnes, and oftentimes their conscience checkes them for finnes, yet how few doe bewaile their finnes? For I am perswaded that there is not so wicked a sinner, but sometimes his conscience checkes him. Indeede men see

not the danger, and feele not the wounds of conscience, because now their Bookes bee clasped, they bee shut vp, their feared Consciences bee now asleepe: But the day will come that their Bookes must bee opened, and their secrets declared; and then conscience will accuse them, condemne, and torment them.

Againe, when a man or woman hath gotten a good conscience, so as beeing truly humbled for their sinnes, and begging pardon, they finde some assurance of GODS loue in Christ, and that now their consciences doe not accuse them; euen then must men take no lesse paines to keepe and preserve a good conscience, to doe nothing to wound thy Conscience. A mans Conscience is

a very tender thing. It is like the apple of the eye; if it bee prickt but with a pin, it will not onely blemish the eye, but endanger the sight: So conscience, it is a tender thing, if yee pricke it by sinne, it will blemish thy conscience, wound it, and euen make hauocke of thy soule. And therefore saith, *Salomon*, *Counter-gard thy heart, and watch ouer thy soule*, *Proverbs 4. 14.* that thou doe nothing that may wound thy conscience.

Now, that we may keepe these bookes of account, (our consciences) pure and good, wee must doe two things. First, auoyde all things that may any way hurt a good conscience. Secondly, vse all good meanes and helpes to cherish a good conscience. In truth all sin hinders a good conscience. Sinne is that which

Meanes
to preserve
a good
conscience.

I.

2.

F 4 wounds.

wounds the Soule, and maketh
hauocke of a good conscience:
that is the very cut throate of
mens soules. And therefore, if
you would keepe a good con-
science, take heede of sin, which
wounds a good conscience, and
makes it vnable to stand before
God at the last day.

What be
the lets of
a good
consci-
ence.

I
Ignorance

Simile.

But there bee two especiall
lets and impediments of a good
Conscience: First, ignorance
of the Law, and the word of
God. For when a man knowes
not what is sinne, and what
not; how can hee take heed lest
hee wound his Soule? And
therefore wee see, let a man
come into his House at Mid-
night, hee can see nothing a-
misse, and out of order; but let
a man come in at Noone, then
hee can espie the least disorder:
Euen so poore, blinde, ignorant
soules

soules, not knowing the Law of God, cannot see any wounds in conscience, nor nothing amisse in them. But let them come to the word of God, and looke in this Glasse, then they shall finde themselves much out of order; to haue wounded soules, and defiled consciences.

The other impediment of a good conscience is worldly lust; namely, the loue and exceeding desire of Riches, Honours, Pleasures, &c. And he that suffers these desires to haue place in his heart, hee cannot possibly keepe a good conscience.

Worldly
lust.

And heere would I aduertize euery Christian: First, to doe all things that may saue and cherish true sauing faith, whereby our soules bee assured of the loue of GOD in CHRIST IESV for the

Rom. 10.

the pardon of our finnes. For Faith is the roote, and the foundation of a good conscience: and without Faith there can be no good conscience. Now to preserve Faith, wee must often heere and reade the word of God, repent of our finnes, acknowledge and confesse them, and bee humbled for them, and walke in the duties of Faith and Repentance: And in so doing, wee shall finde more and more the comfort of a good conscience. And therefore wee must take heede we doe nothing to breake off the feeling of Gods loue, for to wound our conscience.

Secondly, wee must indeuour in all things to obey Gods will, and beare a constant purpose, not to siant in any thing. For, a purpose to liue in sinne, and conscience,

science, cannot stand together; so that where there is a purpose to liue in sinne; there is neither faith, nor a good conscience.

Thirdly, wee must walke with God, as *Henoch* did, so to order our liues, as alwayes in the presence of God; and this will make vs keepe a good Conscience: and the want of this maketh men bold to sinne, because they consider not that God seeth them, and that they haue a conscience within them.

And another Booke was opened, which is the Booke of Life.

THUS whē Christ hath examined the books of mens consciences, to view what is therein written, that *Iudgement* may bee awarded thereafter: Now hee sheweth that hee will open

What is
meant by
the Booke
of Life.

Exod. 32.
31, 32.

Psa. 69. 28.

Reuel. 3. 5.

Reu. 21. 27

Phil. 4. 3.

open a second Booke, euen the Booke of Life. And of this booke of Life, wee shall see often mention in the word of God, both in the olde and new Testament; as that of Moses: *Oh this people haue grievously sinned: Therefore now if thou pardon their sinne, & by mercy shalt appeare: But if thou wilt not, I pray thee rase mee out of the Booke which thou hast written.* Againe, *Let them bee put out of the booke of Life, neither let them be written with the righteous.* Againe, *Hee that ouercometh shall be clothed in white array, and I will not put out his name out of the Booke of Life.* And the Holy Ghost speaking of the glory of the heaucoly Ierusalem saith; *There shall enter into it no vnclane thing, neither whatsoever worketh abomination or lyes: But they which are written in the* Lambs

Lambes booke of Life.

Now if you would know what is heere meant by the *Booke of Life*, it is the Book in the which all the names of Gods Elect, which in his eternall purpose hee hath chosen, bee written, as it were, with Letters of Gold: and it is nothing else but **GODS** eternall counsell, purpose, and decree, wherein he hath elected and chosen a certaine company of mankinde, to bestow eternall life vpon them: for we must not thinke that God hath any need of a Booke; but onely for our vnderstanding hee speaketh thus: Euen as a Captaine records the names of his Souldiers, to call them one by one; and as in **Cities** the names of the chiefe men be recorded: So God hath as it were, enrolled the names of all his Saints, and engrauen them in

in the booke of Life, with letters of gold for euer, so as not one of them shall perish. Thus seeing what is meant by the Booke of Life, let vs see what wee may learne hence.

Use I.
Shew the
happie
condition
of the
faithfull.

Reuel. 3. 5.

Rom. I I.

First, hence wee may see the blessed and happy estate of all the elect and chosen children of God. For all those which bee written in the booke of life, they bee blessed and happy for euer. If thy name bee written in the Booke of Life, thou shalt neuer perish. Christ will not blot out thy name out of the Booke of life, but acknowledge thy name to be in his Booke at the latter day, to thine endlesse ioy and comfort. Whom God loues once, hee loueth to the end. But woefull and wretched are those which are not written in this booke: for all these shall be shut out

out of heauen, whose names are
not in the Booke of the liuing,
but in the blacke Bill, the Booke
of death.

Reu. 21. 27

But heere wee must take heed
of the carnall reasoning of wic-
ked men and women. Many
there bee who reason thus: If I
bee the childe of God, and writ-
ten in the Booke of Life, let mee
liue as I lust, I am sure to bee
saued. Others say, If I bee a re-
probate, and not written in the
Booke of Life, I am sure I
shall bee damned, although I
liue neuer so well. Poore soules,
they know not what they say:
they speake flat contrary. For if
God haue elected any man or
woman to eternall life, hee hath
ordained that they should walke
in the way to eternall life. And
it is impossible that they should
runne on in sinne, and liue and
dye.

Rom. 8. 30

dye therein. And therefore if men thus reason, they doe enen caſt away their owne ſoules. But let all men know, that as God hath ordained ſome men to eternall life, and written their names in heauen; ſo hee hath appointed them the meanes to walke in, to bring them thereunto.

Verſe 2.
Shewes
what care
the godly
ought to
haue to
know that
their
names be
written
therein.

Secondly, we are taught here, that the Lord hath a Booke of Life, wherein all the names of th'Ele& be written: we ſee hence what muſt bee our chiefeſt ioy and comfort, euen this, To know assuredly that our names are written in this *Booke of Life*. This Chriſt himſelfe will teach vs in that ſpeech of his vnto his Diſciples, which reioyced ſo; becauſe the Diabls were ſubdued vnder them, and caſt out by them: Nay rather (ſaith our Sauiour) *Reioyce that your names are*
writ.

written in the Booke of Life: But
(alas) what do most men & wo-
men reioyce in? To be the son of
a rich man, a gentleman or no-
bleman; to haue gold and siluer
landes and liuings: This makes
men to beare themselues aloft.
But who is hee that reioyceth in
this: That he is the Son of God
that his name is written in the
Booke of Life?

Note.

Well, hauing thus obserued
from the worde of God, what is
meant by this Booke of Life;
namely, the eternall decree of
Gods election; here-hence com-
meth two weighty points to bee
cōsidered of vs: First, whether it
be possible for the child of God
to know whether his name bee
written in the Booke of Life, or
no: Secōdly, if it be possible, the
by what meanes we may attaine
to this knowledg, to bee assured
that

G

that

that our names bee in Heauen :
that wee are in the number of
those that shall be saued. And
these are two most necessary and
fruitfull points to bee knowne of
all Christians.

^r
Whether
it be possi-
ble for the
childe of
God to
know whe-
ther his
name be
written in
this booke
of Life.

Concerning the first point,
whether it bee possible for the
child of God to know whether
his name be writtē in the Booke
of Life, or not : The Church of
Rome holds, That no man can
certainly know whether hee bee
the childe of God, or no. Nay,
they condemne this as a foule
fault, and bolde presumption,
for any man to bee certainly per-
swaded of this, That hee is the
child of God, elected in Christ
Iesu; and that his name is writ-
ten in the Booke of Life. They
say, wee are to hope well, &c.
But (alas) shall wee venture the
saluation of our soules vpon an

uncertaine hope? No, wee must
goe further, and labour to be as-
sured, and certainly perswaded
of this, That our Names are writ-
ten in the Booke of life.

And that a true Christian, man
or woman, may assuredly be per-
swaded, and certainly know, that
he is the childe of God, it is out
of question, if we will beleene
the holy Ghost. Else why should
S. Peter will vs to giue all dili-
gence to make our Election sure?
And why did our Saviour bid
his Disciples Reioyce that their
Names were written in the Booke
of Life, if they could not know
it? Againe, euery Article of our
Christian faith doeth confirme
the truth of this Doctrine;
where wee are taught to beleene
the Catholique Church; and
that wee are of the number of
Gods people. Wee beleene the

2. Pet 1. 10.
Iob 19
Rom. 8. 16.
Luk 10.

pardon of our sinnes, and that we shall haue life euerlasting.

Iob 19.
Rom. 8. 38.

Now then you see how little wee are beholden to the Church of *Rome*, who hold, that we may not bee certainly perswaded of our saluation, but must onely hope well. Did not *Iob* know it; Did not *Paul* know it? Then let no man doubt of this, but the children of God may, and doe know it, that they shalbe saued. And therefore let vs belecue this doctrine and embrace it: And withall, let vs abhorre the doctrine of the Church of *Rome*, which is contrary to the Gospel of Iesus Christ. For what comfort can any Christian haue, till hee know that he is the childe of God? How should wee dare to call vpon God? How can wee be at peace in our Soules? With what comfort can wee performe obedi-

obedience vnto God, except we find his blessed perswasion, that our names are in this Booke; and that we be the Elect and chosen of God?

Secondly, now the next question is, How any man or woman may come to this certaine knowledge, whether his name be written in this booke, whether he be the childe of God, or not? And this you see is a matter of no small moment, but a most weightie matter, and concerns our soules very narrowly; and therefore let vs bee carefull to listen vnto it, that we bee able to *prooue our selues, whether we be in the faith, or not*, whether we be the sonnes of God, or not; and so whether wee shall bee saued, or not. O, it is matter of endlesse comfort to Gods children, when they know this, that

2.

they be the children of God; and that eternall Life belongs vnto them, it will stirre them vp to obey GOD with ioy and cheerefulnesse, in all his Commandments.

By what
means we
may come
vnto this
know-
ledge.
Deut. 29.

Now there bee two wayes to know it; One is by ascending into heauen, into the priuy Councell of God. But this is a dangerous way, and not to be attempted of any man; because *Secret things belong to God: but things revealed to vs, and our children:* And his wayes are past finding out. And therefore this way no man must dare to assay.

Besides this, there is yet another way to know whether our names bee written in the Booke of Life; and that is by descending into our selues; and by certaine markes and testimonies in our owne hearts, to prooue that we
are

are in the number of Gods Elect. For as Salomon sayth, *As water sheweth face to face: Even so the heart sheweth man to man.* Even as a glasse sheweth what a mans face is: so will a mans heart and conscience shew what man is in the sight of God. Then, if you would now know whether your names bee written in the Booke of Life; that is, whether you be the Elect of God, and heires of eternall Life; you must now enter into your owne soules, *proove your selves*, and you shall certainly know whether you shall bee saued or damned. For if thou finde in thee the true markes and notes of Gods children, thou needest not feare but that thy name is in this Booke, and thou shalt certainly be saued. But as for wicked and prophane men and women, that make no consci-

Pro. 27. 19

2. Cor. 13.

ence of sinne, they shall in spite of their teeth, vpon this examination, sing the dolefull tune, *I am a damned sinner*, I know not what will become of my poore soule at the day of Iudgement: And therefore that we might in some measure try our selues, and iudge whether we be in this booke, and so shall bee saued; let vs search out of the holy word of God, some certaine markes of Gods children.

Markes of
Gods
Children
by the
Spirit.
Rom 8.15

The first mark wherby we may know whether we be elect or not is the inward testimony and witness of Gods spirit, *ye haue not receiued the spirit of bondage to feare again, but ye haue, &c.* Wherby S. Paul tells vs, that wicked and vngodly sinners, which haue not the Spirit of God to guide them, but liue in sinne; they haue onely the spirit of bondage, they haue

haue no true peace in their souls:
but they that bee the children of
God, haue the Spirit of Adop-
tion, who seales vnto our hearts
the assurance of our adoption,
and election, and doth make it
knowne vnto vs, that wee are the
Sonne of God: *For his Spirit*
doth witnesse to our spirits, that
we are the Sonnes of God, Romanes
8.16.

And, that no man might de-
ceiue himselfe, and thinke hee
hath the testimony of GOD S
Spirit, when hee hath it not:
S. Paul giueth vs two most excel-
lent notes, to know whether wee
haue the testimony of GOD S
Spirit, yea, or not. It maketh vs
cry, & that Abba Father. Where
the Spirit of GOD doth wit-
nesse to any mans soule that hee
is the childe of GOD; it will
make him *cry* to God, and euen
fill

Rom. 8.15

fill heauen and earth, with crying and teares, with sobbes and sighes for the pardon of his sinns. And he which hath not this in him, thae hee cannot cry vnto God for pardon of his sinnes; this man cannot truely assure himselfe that hee is the Childe of God. And though men say, they hope to be saued, yet (alas) they seldome or neuer pray vnto God for the pardon of their sinnes.

2.

Secondly, if wee finde the testimony of GODS Spirit, that wee are the children of God; It will make vs, not onely, to bee earnest with God for pardon of our sinnes, but it will make vs cry, *Abba, Father*, that is, it will make vs beare the tender affection of a dutifull Childe, so as wee shall be afraide to offend so louing a Father. And therefore
all

all those which delight in sinne,
& are not afraid to offend GOD:
Surely they can finde no assur-
rance, that they be the children
of GOD. And therefore, if you de-
sire to be assur'd that your names
be in this Booke; labour to finde
this testimony of GODS spirit; to
witness vnto your Soules, that
you belong vnto GOD, and la-
bour to be earnest in prayer vnto
GOD, for that is a speciall worke
of GODS Spirit.

1. Cor. 2.

10.

By the
word.

The second means whereby we
may know, whether our names
be written in the Booke of Life,
is by the word of GOD. For,
the word of GOD tells vs, who-
soever beleeueth in Christ Iesu,
shall be saued. But the childe of
GOD hearing this promise ope-
ned and applyed, by the Mini-
sterie of GODS word, is able to
say, I beleeue; and am able to
apply

apply this promise to my selfe:
For a man that hath faith, know-
eth that he hath it, and therefore
can say, seeing I belecue with all
my heart, surely I know I shal be
saued.

3.
By the
fruits of
Election.

Thirdly, besides the blessed
testimony of Gods Spirit, which
cannot deceiue, and the witnesse
of the word of GOD; wee may
know our election by the fruites,
and effects thereof. As wee say
a man is aliue, so long as wee see
him breathe; and can iudge of
the Tree by the fruites: Euen so,
by the effects of Election, wee
may know whether our names
bee in the booke of Life, or not.
Now the fruites of Election bee
set downe by the Holy Ghost,
that all men might be able to ex-
amine and try themselues, and
know whether they bee ordai-
ned to Life, or not: whom GOD
prede-

*Predestinated, them also he Called,
and whom he Called, them also hee
Iustified, and whom hee Iustified,
them also hee Glorified.*

Rom 8:30

Where wee may behold the
markes of our Election. For all
that bee elected to life Eter-
nall, and bee written in this
Booke; they are first called;
secondly Iustified; and third-
ly, sanctified. So then, if you
would know whether you bee
elected to life, looke to these
three effects of Election. Art
thou Called? art thou Iustified?
art thou sanctified? Then sure
thou art Elected: But if thou
hast not these three; then canst
thou not assure thy selfe of thy
saluation.

1.
Calling.

2.
Iustificati-
on.

3.
Sanctifi-
cation.

So then, the first fruite of our
Election is our effectuall Cal-
ling, when as God doth, by the
Preaching of the Gospell, call

1.
Calling.

vs out of the world; from our olde sinnes, to bee of the number of his people, to liue as his children. Againe, when a man cometh to the preaching of the Word, to see his sinnes, and Gods anger for them; dislikes them, is greiued for them bewailes them, and begs the pardon for them, and beginnes to become a new man; to beleue in CHRIST IESVS, to seeke after Gods Kingdome: Hee which findeth this effectuall calling in him, hee may assure his Soule, that hee is predestinated to Eternall Life. But wee must take heed that wee deceiue not our selues with an outwarde calling, for our Sauour saith; *Many are called, but few are chosen.* Many doe heare the word of God with the eare: but wee must labour to finde the Spirit of God

Mat. 22.

to

to preach vnto our Soules; to applie the Word to our conscience to belecue it, and to obey it. And therefore, they which liue in their old finnes, as blinde, ignorant, and prophane, as euer before: (alas) how can they thinke to be saued? seeing God chooseth none, or saues not any, but whom hee calles effectually by the Gospel, and seuers from the rest of the world.

2. Theff. 2
13.

Socondly, the fruite of Election is Iustification: *For whom hee predestinated, them hee called:* So then heere is another token and marke, to know whether we be Elected, namely, our Iustification. Now this is an especiall grace of GOD, to iustifie a poore sinner that must be saued. And whosoeuer is not iustified, cannot be saued. Iustification hath two parts. First, the pardon of sinne,

1.
Iustification

parts of
Iustification.

sinne: secondly the imputation of Christs righteousnesse. For that, before a man can bee iustified, he must repent him of his sinne, know them, hate them, and beg the pardon of them; and then Christ Iesus will assure vs of the pardon of them. And therefore if wee would know whether wee be iustified or not, we must looke whether we haue truly repented, yea and haue beene truly humbled for our sinnes, and got the pardon of them all. Secondly, that wee may bee truly iustified, wee must haue a true faith in Christ Iesus; to lay hold vpon him, to bee perswaded and assured in our solus, that Christ died, for me, shed his Bloud for mee, obeyed the Law for me, and will couer all my sinnes in his Righteousnes.

So then, marke the conclusion;

Note well.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

tion; where there is repentance, there is Remission of finnes; where there is remission of finne, there is iustification; and where there is iustification, there is saluation. And on the contrary parts, where there is no repentance, there is no remission of finnes; where there is no remission of finnes, there is no iustification; & where there is no iustification, there is no saluation.

Other what shall become of those that live in sinne, delight in sinne, and neuer (as yet) could shed one teare for their manifold and greivous finnes? They cannot finde themselves to bee iustified; they can haue no pardon of their finnes, so long as they live in sinne. And therefore if you would know whether you shall bee saued, or not: labour first of all to repent, and

H to

How 3107

2. The. 2. 13

suisl o7

-diw nois

-noq 3100

Sanctifica-
tion con-
sists of two
parts.

Rom. 8. 1.

to lay hold on Christ by Faith,
that so he may couer your sinnes
in his Blood.

The third fruit of Election is
sanctification. And this is a speci-
all marke of Gods childe to bee
regenerate, to be sanctified. Now
Sanctification standeth in two
parts: first, they must dye vnto
sine: secondly, they must rise
to righteousness. And would
you know then assuredly, whe-
ther your names are written in
the Booke of Life? Looke vn-
to your soules. If you finde that
you are sanctified, if you hate
your olde sinnes, and filthy
wayes; if you loue Vertues, and
delight in all holy duties; then
it is a certaine token that yee be-
long vnto God. For there is no
condemnation to them that are
in Christ. But if you doe fauour
the things of the flesh; lying in
the

the old finnes, Drunkenesse, &c
why then certainly, you haue
no assurance of saluation, that
you can be saued: But you must
needes sing this dolefull Song,
I know not what shall become
of my poore Soule, whether I
shall be saued or damned. Nay,
if thou liue in sinne, thou maist
iustly feare that thou art a fire-
brand of Hell: For, *Hee that is*
borne of God, sinneth not: 1. Ioh. 5.
18. And, Let euery one that call's
on the name of the Lord, depart
from iniquity. 2. Tim. 2. Thus to
dy to sinne, and to liue to righte-
ousnes is a sure token that wee
belong to God. Thus you see,
how a man may come to know,
whether he be elected and ordai-
ned to Life, or not. Now let vs see
what vse ariseth hence.

Seeing God hath his Booke
of Life, in which bee written the
H 2 names

vse 1.
For Com
fort to the
godly.

names of all those that shall bee
 saued, and none of them shall
 perish: hence commeth endlesse
 comfort to all Gods Children;
 If thou finde that thou art the
 Childe of God, and thy name
 is written in Heaven, nothing
 can hurt thee, though thou bee
 poore, sicke, full of sores, in pri-
 son, hated, contemned; yet no-
 thing can hurt thee. Nay, all
 the gates of Hell cannot pre-
 uaile against thee: no damna-
 tion can come vnto thee. *For if*
God doe iustifie, who can con-
demne? For at the day of Iudge-
 ment, Christ Iesus will take his
 Booke of Life, and call vs, say-
 ing; *Come yee blessed:* So as wee
 shall not come to a terrible
 Iudge, but to a louing Sau-
 our.

Ps. 2
 For in-
 struction.

Secondly, seeing that it is so
 excellent a thing to haue our
 names

names written in this Booke; to be the Elect childe of God; wee should labour for this aboue all things in the world; for without this, we can haue no sound comfort, either in life or death. And therefore our Sauiour bids vs in the tenth of *Luke*, not to boast our selues of Learning, of *Wise-*dome, of Riches: where as these are but vaine things; but to reioyce that our names be written in heauen.

Thirdly, seeing God hath a Booke of Life, and hath written downe the very names of euery man and woman, that shall bee saued; and hath withall shewed vs the way that leades vnto Life; and vnlesse wee walke in this way we can not come vnto it: It is our wisdom to walke in the way that leades to Life, in the practise of Godlinesse. Wee

Vse 3.
Shewes
the neces-
sitie of
Christian
obedience

are Vessells of Honour, and therefore must liue *soberly, iustly, and godly in this present world.* Not to serue sinne, and Sathan any longer: But as the redeemed of the Lord, to walke from strength to strength, from vertue to vertue, from one degree of Perfection to another: till at length wee appeare before the Lord, and there to reape the happy reward; euen the full fruition of all happinesse, and that for euermore.

The end of the second Sermon.

and while we walk in this way we can not come into it: It is our wisdom to walk in the way that leads to life, in the life of Godliness. Wee



The great Affize.

THE THIRD SERMON.

REV. 20. 12, 13.

And the dead were iudged of those things which were written in the Bookes, according to their workes.

13 And the Sea gaue up her dead which were in her: and Death and Hell deliuered up the dead which were in them, and they were iudged euery man according to their workes.



Concerning the Booke of Life, wee haue heard already what is meant

H 4

by

by it, namely the Counsell and Decree of GODS Election, whereby hee hath chosen certaine men and women from out of the lumpe of Mankind, vpon whom hee will bestow *Eternall Life*.

Secondly, we haue learned that a man may; nay, euery Christian man and woman ought, to bee assured, that his name is written in it.

Rom. 8 16.

Thirdly, wee did set downe some meanes out of the word of God, whereby a true Christian may bee assured hee is elected; namely,

1. Cor. 2.

1. Ioh. 3. 14

First, the testimony of Gods Spirit, which cannot lie,
Secondly, by the fruits and effects of Election; as Vocation, Iustification, Sanctification, loue of the Brethren, and obedience vnto all the Commaundements

dements of God. And therefore it stands vs all in hand to labour for this assurance of Election, else wee cannot bee saved, *Luk. 10.20.* and without it, we can haue no true ioy vnto our soules. Surely, mens carelesnesse in this point is great: Nay, their care to make their Lands and Leases sure, will bee a meanes to condemne them for their want of care in this point.

Now Saint *John* proceedeth in the Description of this last Iudgement, euen as it was declared vnto him by the Lord Iesus Christ himfelfe in a Vision; and sheweth after what manner wee shall be all iudged, *Euen according to those things written in the Booke, according vnto our workes.* You haue heard before, that hee saw all, both great and small, stand before God; none shall

After what
maner all
men shall
be iudged.

shal be wanting, or absent themselves. Now it might be wondered how this great multitude shall be iudged; how euery mans booke should be read, and euery mans cause should be tryed. For wee see what a long time it holdes our Iudges heere to try a few persons; such calling for Euidences, such proouing of witnessses, such preferring of Inditements, &c.

But S. Iohn saith, It shall not bee so heere, for all must proceede according to the written Records: *And according to these things which bee written in the Booke*: So as when Christ Iesus the great Iudge, shall once sit vpon the Throne of his Glorie, attended by his holy Angells; then shall the Bookes of euery mans conscience bee opened, and then they shall afresh call to mind

minde all their finnes.

In these words wee are to obserue three speciall points.

First, who they are that must come to this Iudgement; namely, the dead, euen they which haue lien many thousand yeares rotten in the graue.

Secondly, the meanes whereby they must be tryed; euen by those things which bee written and recorded in their Bookes.

Thirdly, the Touch-stone of this triall: namely, the written word of God. And first of the persons.

It is not to bee doubted but that Saint *John* meaneth that all must come to Iudgement, *Both great and small* must stand before God. But why doth hee say heere, *And the dead shall bee iudged*? It is to be obserued that hee names so expressely the dead, euen

Parts of
the Text.

^I
Who are
to bee
iudged.

euen those which haue lyen rot-
 ting so many thousand yeares,
 must come to Iudgement; they
 must be called to accompt; yea
 their olde sinnes must bee now
 brought to light. For these are
 the wicked thoughts of many
 carnall men, that when a man is
 dead, hee is well; then all his
 sinnes die with him, hee is for-
 gotten, and his sinnes are not
 spoken of. But Saint *Iohn* saith
 heere, that euen the *dead* must
 come to iudgement; euen their
 olde sinnes must come to light,
 and they must answere for them.
 It is nigh fixe thousand yeares
 since *Cain* slew his brother, yet
 this sinne of his is not forgotten;
 though *Cain* bee dead so long
 since, yet his sinnes are not dead.
 No, no, *Cain* one day shall
 come to accompt for his sinne.
And as, hee did for vile lucre sell
 his

Gen. 4.

Mat. 26.

his Maister, many hundreds of
yeares agoe ; hee is dead and
gone : but at this day hee shall
be called to accompt. So in our
dayes, many men thinke, when
they dye, their sinnes shall neuer
bee brought to light. The Vsur-
er, hee getteth his goods by
wicked and vngodly meanes, hee
groweth in wealth ; when hee
dyeth, hee thinkes hee shall ne-
uer heare of this sinne againe :
So the Drunkard, Swearer, Pro-
faner of the Lords Sabboth,
&c. they are perswaded, that
death will end all their misery.
Ah (poore soules) it were well
with them indeede, if death
might end their woefull miserie.
But alas, alas, death is even as a
wide gate, to let them haue
some passage to endlesse woe,
and misery. For when they bee
dead and buried, their sinnes doe
not

not die with them, their misery is not then ended: O no, then begins their endlesse misery and torment: Oh it were good they might haue no more beeing after death. It had beene good for such men, they had neuer beene borne; or beeing borne, that they had beene made rather a Toade, or a Serpent; for in death they haue an end. But it is not so with a filthy and an vngodly sinner. For when hee is dead and buried, euen then begins his greatest woe and misery: for euen the sinner that is dead many thousand yeares, must for all this come to iudgement. And therefore thou that liuest in sinne, in adultery, &c. remember, that although thou die, yet thy sinnes doe not dye with thee: No, no, both thou and they must one day come to iudge?

iudgement: thy old finnes, and those which thou hast committed in secret; they must come now to light.

Seeing that the dead must come to iudgement, that haue laine a many hundred yeares in the graue, and then their old finnes, and secret finnes, must come to light: Oh let vs then watch ouer our liues, and haue this still in our mindes. Well, though I die and rotte in the graue, yet my finnes shall not die, my euil wayes cannot bee buried, they must come to light, that so wee may neuer dare to sinne; thinking as many doe, that when they bee once dead, they shall neuer come to accompt for their finnes. But Saint *Iohn* saith heere, that the dead were iudged, euen those whom wee forgot, and whose

vse.

Teacheth
men to
dread sin
the wor-
ker of all
their woe.

sinnes wee would thinke should neuer be called to accompt, euen they must come to a reckoning.

In the next place, *S. Iohn* tells vs, how all men shall bee tryed, and according to what euidence, Sentence shall bee awarded. Namely, according to those things written in their Bookes. Heere is the Euidence, heere is no witnessse to bee produced; for a mans conscience shall bee euen as good as a thousand witnesses. Now, what is heere meant by the bookes you haue heard already; namely, the particular Conscience of euerie man and woman. Thy conscience is the Booke; that is, the Euidence: No other witnessse shall bee produced, but euen thy owne conscience. Again, the things which bee written in these

these Bookes, I told you they bee
all our *Thoughts*, *W^{or}des*, and
workes; not onely but grosse
sinnes, as murder, &c. but in our
Bookes bee recorded euen our
idle and vaine words, euery vile
and filthy thought; and by these
Sentence must proceede; and
according to these must Iudged
ment bee awarded.

Now then, those which haue
good thoughts, yea and holie
things written in their Books,
they bee Blessed and happie; for
they shall not bee ashamed: nay
they shall bee glad to haue their
Bookes layd open, that their re-
pentance, their faith, loue, zeale
and patience, &c. might bee
knowne, and come to light. But
woe then to all filthy sinners, ad-
dultors, &c. For the reward of
these sinnes, is death, the wrath
and curse of God for euer.

Use I.
For in-
struction.

Acts. 24.

Seeing that heere is the Eui-
dence, and by the things writ-
ten in our Bookes in our con-
sciencences, wee must be arraigned;
and seeing in our Bookes bee
recorded all that wee doe, and
our wordes, thoughtes, and
deedes: First, it must teach vs a-
boue all things to looke to our
Bookes, our Consciencences, to
keepe them very faire and
cleane; that our Bookes of Ac-
compts bee in a readinesse: For
our consciences shall eyther
excuse or accuse vs at that
day.

This was the care of the bles-
sed Apostle Saint Paul, Acts 24.
in regard of this, that we must
all come vnto iudgement, and
our consciences must bee layed
open, and wee iudged accor-
ding to the things therein re-
corded; it made this holy ser-
uant.

uant of God to take all possible
paines to keepe a cleare consci-
ence before GOD and man
O that wee could imitate this
blessed Apostle, that seeing wee
must all come vnto iudgement,
seeing our Bookes, euen our
Consciences must bee opened
and disclosed, and wee receiued
sentence of saluation or dam-
nation, according to the things
written in our Booke; yea that
wee could labour and indettour,
that no filthy finnes might blot
our Bookes, but that wee could
keepe them cleare and faire, in
the sight of GOD: It ought to
perswade vs all, aboue all things
in the world, to looke vnto this,
to keepe our Bookes faire. For
if our consciences doe accuse vs,
GOD is greater then our consci-
ences, and will much more con-
demne vs.

Use 2.

Teacheth
vs to auoid
all sin and
the least
euill.

Secondly, seeing sentence must passe according vnto the things wtitten in our Bookes, and these be not onely the grosse sinnes of the world themselves, but euen the vile and vncleane thoughts of our harts; euen these must come to Iudgment: then let vs all be carefull to auoide, not onely the outward actions themselves, but euen those vncleane thoughts of ours: for euen they must come vnto Iudgement. Alas, men thinke, thoughts is free, that they shall neuer be arraigned for their vile and vngodly thoughts. But S. Paul saith, *Thoughts shall either excuse, or accuse vs.* And whosoever doth truely repent, they do repent euen of their vile, and vngodly thoughts: for if wee had no other sins written in the Bookes of our conscience, but euen

Rom. 2.1.

euen our sinfull thoughts; euen they were enough to condemne vs both bodie and soule for euermore.

Neither may wee content our selues, to thinke wee are in good case, if wee can say, I am no Drunkard, no fornicator, &c. No, looke to thy Booke, that there bee not so much as an idle word written there: For euen they must come to Iudgement, as our sauiour saith; *I say vnto you, That for euery idle word men shall giue an accompt at that day of Iudgement.*

Mat. 12. 36

And that wee might know in particular what is written in our Bookes, Saint Iohn saith, *That we shall bee iudged according to our workes.* So it is, 2^d Cor. 5. 10. *wee must all appeare before the iudgement Seate of Christ, that euery man may receiue the thinges which*

Reuel 2.8.

Mat 25.41

Reu. 25.41

are done in his body, according to that hee hath done, whether it bee good or euill. Vvee shalbe iudged, and receiue reward according to our workes; If thy workes be good, then life, glory, and saluation; But if thy workes bee euill, then death, destruction, and damnation. Good workes, although they cannot merit, yet they will shew that faith that lay in the heart. So when an euill mā dies, his euill workes goe with him, his galled conscience will not leaue him, neyther in life nor death.

Dost.

Men shall
be iudged
according
vnto their
workes

Hence then wee see, how all men and women shall bee tried at this dreadfull day, even by our workes; eyther they shalbee acquitted and absolved, or else condemned by their workes. For though no man can merit life and saluation at the handes of

of God, by his workes: yet wee must know that iudgement shall proceede at the last day according vnto mens workes. If thy workes haue beene good, holy, iust, and pure: then thou shalt receiue life, happinesse, glorie, saluation. But if thy workes bee found to be wicked, vniust, and vngodly: then nothing else but death, hell, and damnation belongs vnto thee for them.

Well, what should this teach! Seeing we must all receiue Sentence, euen according to our workes: Surely, it ought to moue vs aboue all things in the world, to labour to abound in good workes: to abound in all holy duties, and graces of Gods Spirit; in knowledge, faith, repentance, loue, zeale, clothing, feeding, and lodging the poore members of Christ Iesus: For

Use I.

Teacheth
vs to be
rich in all
good
workes.

according to our workes shall
 our reward be. And though our
 workes can merit nothing at the
 hands of the Iudge; yet hee be-
 ing a most bountifull and mer-
 citfull Saviour, hee will crowne
 his owne workes in vs, and re-
 ward them in his mercy, though
 wee merit nothing. Doeſt thou
 releue a poore member of Ie-
 ſus CHRIST? Doſt thou giue
 a cuppe of cold water to a Pro-
 phet, or a Miniſter of the word
 of GOD? Chriſt doth promiſe
 thee of his truth, he will not let
 thee looſe thy reward. True it is,
 a cuppe of cold water is a meane
 gift, and farre from merit; yet
 CHRIST ſaith, *Verily, of my
 truth, thou ſhalt not looſe thy re-
 ward.*

Mat. 10.

O how ſhould this perſwade
 all of vs to labour to abound in
 all holy duties? to bee liberall,
 and

and bountifull vnto the poore members of Christ Iesus? seeing our good workes, though they cannot merit, yet they shal be rewarded, they shal not be forgotten in the day of Iudgment: they be sweete and blessed companions; when all our friends can do vs no good, they will bring endlesse peace and comfort to our Soules.

Againe, it ought to terrifie vs all from sinne, from euill works, and vngodly wayes, from swearing, drunkenesse, vncleanenesse, and every euill way. For if wee bee full of these, and these bee found written in our Bookes, O then woe vnto vs, when these Bookes shall come to bee opened: for then nothing but death, hell and damnation belongs vnto vs.

Heere wee see, that of all wee haue,

Vse 2.
And to
terrifie vs
from euill.

Doct. 2.

Only our
workes
accompa-
ny vs vnto
the graue
and in
death.

Note.

haue and enioy in this world ; what shall goe with vs when weedye: What shall accompany thee in the graue. Nay, at the terrible day of Iudgement, our Consciences, our workes, nothing else shall goe with vs. When thou dyest, thou shalt not take any thing in the world with thee, but thy *workes*, which be ingrauen in the booke of thy Conscience : Death will barre all the rest. Thou canst not take thy Golde and Silver with thee, nor thy lands, or liuings, corne, nor cattell : All these must stay behinde thee at what time thou diest; onely thy Conscience, thy Booke, thy Workes must goe with thee. If they bee good, Oh blessed art thou that euer thou wast borne: If they be wicked, filthy and vncleane: Oh woe, and ten thousand

land woes, I ſay, to thy ſoule for
euermore.

O then, what wonderfull mad-
neſſe hath bewitched the hearts
and ſoules of almoſt all men and
women in the world? What doe
men deſire; what doe they hun-
ger and thirſt after? Surely, for
pleaſures for profite, and for pre-
ferment. For theſe they ride and
runne night and day: winter and
ſommer, by ſea and by land; for
theſe they ſpend all their labour,
wit, and ſtrength. Heare is all
that men deſire; they care for no
more. No accompt of Prayer
in their Houſes, to reade, to
heare, and ſpeake of the word
of God: no deſire to attayne to
Knowledge, faith, and Repen-
tance: no conſcience to liue in
the feare of God: little or no
pittie to the needie members
of Chriſt Ieſus. Alas they neuer
thinke

uſe.

Shewes
the folly
of many
in the
world.

thinke of these things : But all
their desire is for the World.
Oh poore blinde Soules, poore
Soules, they konw not, or they
will not know, that they must
leauē all these behind them; they
must depart from them all.
Thou canst not take one peece
of gold or siluer with thee;
but all must bee left behinde :
Onlie thy conscience, onely
thy Booke; onely thy workes;
must accompany thee. O then
what madnesse is this, to seeke,
and hunt, after such things as
cannot helpe vs, nor stand vs in
no steade in the day of Iudge-
ment? Nay, if they bee got, or
kept with a badde conscience,
they will bee a very terrour vn-
to thee at the last. Let vs then
looke to our selues; let vs not
set our hearts too much vpon
these things, which cannot pro-
fite

sit vs, in this hot fierie day of
triall. Why should wee bee so
foolish to set our hearts vpon
that cannot helpe vs; nay, which
wee must leaue behinde vs? And
bee so improuident for the true
treasures which onely will auaille
in that day?

O then I beseech you againe,
and againe, seeing that nothing
shall goe with you vnto iudge-
ment, but onely your workes; let
vs lay aside our immoderate
care for the world, yea, and the
thinges of this world; for these
must stay behind vs, and cannot
helpe vs in the day of Iudge-
ment. Let vs labour for better
things, for durable treasures for
a good conscience, to abound
in good workes, in knowledge,
faith, and repentance: Let vs
take heede wee be not found na-
ked of these. O what a woefull
case

case are they in, that haue nothing in the world to go with them to iudgement, but an euill heart, a galled conscience full of all vncleanenes? their state is most woefull and miserable; it had beene good for them that they had neuer bene borne.

Quest.

Heere may a question be moued, How this saying of Saint *John*, can stand with that of our Sauour, *John* 3. 18. *Hee that beleeueth, shall not come into iudgement, but hee that beleeueth not, is condemned alreadie.* Now then, if the faithfull children of God shall not come into iudgment, and the wicked vnbeleuers bee condemned already; How saith hee, that all shalbe iudged at the day of Iudgement?

Ans.

I answere, it is true, that the faithfull children of GOD shall not come into Iudgement, that

is, of condemnation: For there is no condemnation, &c. but God will pronounce that blessed sentence, *Come yea blessed, &c.* As for the wicked, it is true, they be condemned already: first, in the Decree and Counsell of GOD, beeing Reprobates and Castaways: secondly, in the word of GOD: thirdly, their owne consciences, they bee condemned already. But the full manifestation of this Sentence shall not bee vntill the day of iudgement. And so wee are to vnderstand that saying of *Salomon Eccles. 3. God shall iudge the iust and vniust*: The iust, to saluation; the vniust, to condemnation.

Now the third point that I propounded, is the touch-stone of this Triall, whereby all mens thoughts, words, and workes shall bee tryed. To this *S. Paul*
 answere-

Rom. 8, 1.

Wicked men are condemned already.

answereth; *At the day of Iudgement God shall Iudge the secrets of all mens hearts by my Gospel, Rom.*

I. 16. Our thoughts, our words and our workes, must be tryed by the word of God; and that thought, word or worke, which is not according to the written Word of GOD, is an euill thought, a vile word, and a wicked worke.

vs.

Seeing that all our thoughts, words, and workes, must bee tryed, and examined, by the written word of God, by the Law, and by the Gospell; wee haue neede to labour to know them, to bee acquainted with them; that wee might know what is sinne, and not sinne; good and bad, that so wee may leaue the one, and doe the other. Oh what a woefull case are all they in, which are ignorant in the word

word of God: ignorant men and women without knowledge; they know not what is good or euill. And therefore saith the Apostle Paul, 2 Thes. 1. That the Lord Iesus will come in a flame of fire, to render vengeance to them which know him not, and obey not the Gospell of Iesus Christ. And therefore, as you doe loue your soules, loue this VWord of God, labour to know it, embrace it. If thou bee ignorant of it, and yeelede not obedience vnto it, it shall stand against thee at the day of Iudgement, when thou must bee tryed by it. Therefore let vs all labour to bee instructed in it, to reade it, remember it, and to leade our liues by it: For whatsoeuer is done contrary to it, is sinne; it must come to iudgement, and the VWord will condemne it.

13. And the sea gaue vp her dead
 which were in her: And Death
 and hell deliuered vp the dead
 which were in them, and they
 were iudged euery man accor-
 ding to their workes.

YOU heard in the twelfth
 Verse, immediately going
 before, how Saint John saw the
 dead, both Great and Small,
 stand before God; that is, all
 men and women, that euer li-
 ued, or shall liue, vnto the end
 of the world. Now heere might
 a question arise, How this can
 bee; How is it possible that all
 men should come to Iudge-
 ment? There haue beene many
 thousands which haue beene
 drowned in the Sea, and the
 fishes haue deuoured them;
 some haue beene slaine in the
 field,

field, and the fowles haue eaten
their flesh; and many haue beene
burnt, and consumed to ashes.
Then it is a very high point, a
matter beyond all reason, that all
the dead should rise againe. Men
that haue beene drowned, fishes
haue eaten them; and men againe
perhaps haue eaten the fishes;
and they that haue bin burnt to
ashes, their ashes haue been scar-
tered, who knoweth whither?
How then is it possible for them
to arise againe?

Indeed the prophane Atheists
and filthy Epicures, are not asha-
med to say, that there shall be no
resurrection, but when a man
dies there is an end of all his ioy,
and of all his misery.

But, that the dead shall rise a-
gain, is an article of our Faith;
we beleue the resurrectiō of the
dead; and we know it is a speciall

point of Gods glory, in mercy to reward his poore children; and in punishing in iudgement, the wicked and vngodly. But, as *Salomon* saith, In this Life all things happen alike, to the iust and vniust: Nay, oftentimes, *Dines* is full, and at ease, when *Lazarus* is empty, and in misery. How then should *God* bee iust, if hee should suffer his poore children, that loue and feare his Name, heere to liue in miserie, and neuer to reward them? Or againe, how should *God* bee iust, if hee should suffer the wicked and vngodly, heere to liue at ease, if there were not a time when they should taste of vengeance? Therefore they must come to Iudgement, they must rise againe, the godly to bee made partakers of life, and ioy; and the wicked, of shame and confusion.

confusion. *Iob* saith in his nineteenth chapter, *That though the wormes did eate his flesh, yet hee should bekolde God with his eyes:* And *Saint Paul* doth proue this with many reasons: *1. Cor: 15. If the dead rise not againe, then is not Christ risen: And if Christ bee not risen, then is our preaching vaine, &c.* And why should wee thinke it impossible for God to raise our bodies out of the dust? Wee see a poore ignorant man is able of Ashes, to make a verie beautifull glasse. How much more then is the Euer-living, and Almighty God, able to raise our bodies out of the dust? But you will say, Are mens bodies eaten of fishes, men eate them againe? How is it possible to saue the bodies of men, thus consumed to dust, and mingied with the bodies of fishes and of
K 3 beasts?

beasts? I answered, that though it bee impossible to men, yet it is not impossible to God: For he that created all our bodies of nothing, can make them againe of something; namely, of their owne matter; and to seuer their bodies from all other matters: As wee see that a Gold-smith can seuer one mettall from another.

So then this place doth proue and confirme that Article of our Faith, that wee belecue the Resurrection of the dead. For howsoeuer a man dieth, by Sea, or by Land, in his bed, or in the field; *S. Iohn* saith heere, the *Sea* shall giue vp all that haue beene drowned; *Death* and *Hell*, that is, the *Grave*, shall deliuer the dead in them; so as all must come to Iudgement, of what death soeuer they die.

O then see (beloued) how the diuell bewitcheth many a poore ignorant soule. VWhen hee is in misery, in great distresse, and calamitie, the Diuell hee perswadeth him to become his owne executioner, to end his milery, and to end his shame, by hanging himselfe, cutting his owne throate, drowning himselfe, &c. And wee know, and heare, that hee preuaileth much by these meanes in these dayes: Some being in disgrace, as *Achitophel*; some with the guilt of sinne, and of conscience, as *Judas*; and some being crossed with wife and children, cut their own throats, or otherwise make an end of themselves. Now they foolishly thinke, by this meanes to end their grieve: *Alas, alas* they doe by this meanes, euen hasten their owne destruction:

vse.

And doe, as if a man should (to auoyde a little smoake) cast himselfe head-long into a flaming fire: So they, to auoyd this little grieffe of their body, plunge body and soule into eternall torments. For, what ease is it for a man to kill himselfe, or cast away himselfe, seeing they must come to Iudgement? though they kill themselves, or drowne themselves; *The water and the Graue must one day deliuer their dead.* And therefore, hence let vs learne to arme our selues, if Sathan shall tempt vs to such horrible facts; to cast away our selues, &c. Let vs answer him, Wee may not cast away that which Christ hath bought with his owne blood: Nay, let vs answer him, That wee shall not thereby end our misery, but encrease it.

Now

Now if you demand of mee,
 by what meanes the dead shall
 then arise at the last day? I an-
 swere, It is by the mighty power
 of the voyce of CHRIST: The
 houre shall come (saith CHRIST)
 in the which, *all that are in the*
Graues shall heare the voyce of the
Sonne of God, and come forth, ioh.
 5: 28. And to shew the wonder-
 full power of the voice of *Christ*,
 it is compared to the sound of a
 Trumpet, the lowdest, and the
 shrillest of all Instruments:
And the Lord Iesus himselfe shall
descend, and come with a shout,
and with the voyce of the Arch-
angell, and with the Trumpet of
God, and then the dead in Christ
shall arise first. Such shall bee
 the power and force of this voice
 of the Lord Iesus, as that it
 shall be heard ouer all the whole
 world: Nay, though men haue
 laine

1. Thes. 4.
 16.

laine many a thousand yeares rotten in the graue, yet they shall heare it and come forth to Iudgement. Nay, the very diuels and damned spirits, in spite of their teeth, shall bee constrained to appeare at his Voyce; No Prince, no Monarch, no King, no Angell shall bee able to absent themselves; but they must all bee enforced to obey the Voyce of the Sonne of GOD, and come to Iudgement.

vse.

O then, seeing wee must all heare the voyce of the Lord Iesus at the day of Iudgement, and wee cannot but come forth of our graues vnto Iudgement, O let vs now obey his Voyce in the Ministerie of the Gospell, now embrace the Gospell, and the voyce of his Ministers. If wee will not now leaue sinne, heare

heare **CHRIST IESVS** speaking vnto vs in his Word, and embrace his Gospell; then let vs well kuow that we shall one day heare another Voyce, when wee shall bee compelled to come before him to be condemned.

Thns you may see, that all the dead must arise and come to Iudgement, and you see how, and by what meanes, our bodies shall be raised; namely, by the mighty and the wonderfull power of the Voyce of the Lord Iesus. Let vs now come to the Vses.

First, seeing of what death soeuer men shall die; either by fire or water, or howsoeuer, they must one day come to iudgement: Let vs then beware of that vngodly thought, and diuelish perswasion that runnes in most mens mindes: namely,
that

Luke 16.

that thinke, that when they die,
there is an end of all their miserie:
And though they haue
beene grievous and horrible
sinners, yet if they can escape
till death, all is well. And thus
they thinke, that they and their
sinnes shall bee buried together.
No, no, (poore soules) they
doe much deceiue themselves:
Howsoever thou dyest, thou
shalt come to iudgement: And
death is so farre from ending
thy miserie, that it is a broad
gate to let thee in into it. For so
soone as the Glutton died, hee
was presently in he'll in torment.
And therefore let vs take heede
how we wish, as foolish men do
in their sicknesse, or age, or miserie;
*O I would I were dead,
then I should be out of my paine.*
O no, no: if thou bee not the
childe of GOD, and a repentant
sinner;

sinner; it had bin better for thee
netter to haue beene borne or to
bee a Toade, or Serpent. And
thou shalt finde, that death is so
farre from easing thy paine, that
it shall bring thee ten thousand
times more paine and torment,
eu'n in hell fire for euer: There-
fore let vs not thinke that death
shall ende the miseries of wicked
men.

Secondly, seeing all men
must rise to iudgement, and by
what meanes soeuer they die,
they must bee called to ac-
compt; this is a wonderfull
comfort to GODS poore chil-
dren. Who abides more trou-
ble and grieve then they? Who
bee more hated, reuiled, crossed,
and wronged, then they? So as
their life here, for the most part,
is nothing else but a life of mi-
serie: But their comfort is here,

in this, That they shall rise againe, and then the case shall bee altered, then our miserie shall bee turned into felicitie, ioy, and happinesse. Hast thou beene poore heere? then thou shalt bee rich, and possesse a Kingdome. Hast thou beene hungry and thirsty heere? then thou shalt taste of the Tree of Life. Hast thou beene wretched and naked heere? Then thou shalt bee cloathed with the precious Robes of Christs righteousness; and in steede of the rags of Infamie, and Reproach, which wee must put on heere, wee shall bee crowned with a Crowne of immortall Glorie, &c. Againe, vnto the wicked and the vngodly, it is not so with them; but they, hauing taken their pleasure heere, and receiued their portion in this present

sent World, shall arise now to
Iudgement, to heare the Sen-
tence of Condemnation de-
nounced against them; and now
to bee cast into the Lake that
burnes with fire and brimstone
for euer, which is the Second
death.

Iohn 5.29.

Thirdly, seeing Saint Iohn
saith, that wee shall all come
to iudgement; these Bodies of
ours, though they be drowned
though they bee burnt to ashes,
or howsoeuer they bee consu-
med, yet they shall rise againe,
eyther to Life eternall, or Death
eternall: Should not this make
vs all (Beloued) to looke vnto
our selues, to take heede we doe
not vse our bodies to the disho-
nour of God. Wouldest thou
haue thy body to bee partaker
of Life, Felicitie, Glory, and
Saluation in Heaven? Then vse
thy

thy body now to the glorie of
G O D vpon earth, to heare his
word, to sacrifice Gods Sabbath,
&c.

But if thou vse thy bodie to
finne, to swearing, to drunken-
nesse, whoredome, &c. then
know, that thy body shall rise
again to iudgement to bee tor-
mented for euer. Doe but looke
vpon the rich glutton, hee had
abused his bodie to swearing,
drunkenesse, &c. and what be-
came of it, was hee not feare-
fully tormented in Hell at last?
And hee which had giuen his
tongue to swearing, &c. now
hee cries, his tongue, his tongue.
O that all sinfull wretches could
but thinke of this one example
of G O D S iudgements, that if
they abuse their bodies as this
man did, that they shall then
taste of the same Iudgement.

Wouldst

Wouldest thou haue thy body glorified? then glorifie God in thy body. Dost thou thinke that thy soule shall be saued, and thy body glorified, if thou vse the members thereof to sinne, to uncleannesse? &c. O no: let vs not deceiue our owne soules, it cannot be. For, saith the Apostle, *How can wee that are dead to sinne, yet line therein?*

Rom. 6.2.

Fourthly, seeing the Holy Ghost saith, that what death soeuer wee doe die, wee shall all rise againe; and Gods children they shall rise to life, and to glory: This must teach vs all this Doctrīne, namely, Not to weepe and mourne immoderately for our friends deceased. True it is, that Christ Iesus wept for *Lazarus*; and the Disciples made great lamentation, for *Stephen*. And so we haue great

Vse 4.

To moderate our mourning for our friends departed.

Iohn 11.

Acts 7.

L

cause

cause to mourne and weep, when
as some speciall member of the
Church of God is taken away;
wee may not bee as stockes or
stones, or senselesse creatures,
without affection. It must needs
griue the heart of a husband to
part with his louing, godly, and
religious wife. But heere is a
meane for this mourning to mo-
derate our weeping, that wee
weepe not and mourn not ouer-
much, for they shall rise againe.
*I would not haue you ignorant, bre-
thren, concerning those that be a-
sleep, that you should mourn as they
that haue no hope. 1. Th 5. 13. where
the hoey Ghost tells vs, that the
dead in Christ do not dy proper-
ly; but lay them downe to take a
sweet sleepe after their long and
tedious labours and troubles in
this world; and afterward they
must rise againe to life, to hap-
pinesse*

pinesse, to liberty, to glory, and saluation. And wherefore then should we mourne to excusively, and weepe, and lament at the death of our friends, seeing they doe not perish, they are not cast away? O no; their soules are presently in ioy, and their bodies are buried in the graue, as in a bed of downe, to take a sweet sleepe till the day of iudgment, and then they shall rise to glory.

And they were iudged euery man according to their workes.

MArk, I pray you, how the holy Ghost repeats this point, againe and againe he beates vpon it. Hee said before, *The Bookes are opened, and the dead were iudged according to those things written in the bookes.* And now againe hee saith, *They were iudged euery man according to*

his workes. What ſhould bee the cauſe why the Holy Ghoſt ſo often repeates this point, and beates ſo vpon it againe and againe? I anſwere, The cauſe is in vs, becauſe wee are hardly brought to beleue this poynt, hardly perſwaded of ſo neceſſary a matter: for hardly one man of a thouſand beleeueth this; That hee ſhall bee iudged according to his workes: Oh it is a hard matter to perſwade men and women of this, That they muſt giue an accompt of their workes. Tell the wicked ſinner of his vngodly wayes, of his profaneneſſe, contempt of Gods word, &c. And what doe they ſay? Doe they quake and tremble? doth their heart and ſoules euenerne in them? O no, no: they flatter themſelues with this conceite, *God is mercifull*: And thus

thus they make the mercies of God a packe-horse for all their abominations. And thus it is in the vile heart of man, to thinke hee shall neuer come to account for his sinnes, that he shall neuer bee called to reckoning for them, and receiue his reward *according to his workes.*

Heere then wee may perceiue there bee but two sorts of men and women; there is the repentant sinner, and the impenitent sinner: and both of them must come to iudgement. The repentant sinner is hee or shee that mourneth for their sinnes, bewaileth them, hateth them, and leaueth them; and doth hunger and thirst after good things.

Now the impenitent sinner is hee or shee that liues in sinne, and will not in any wise bee

L 3 brought

brought to leaue sinne; They neuer with teares begge the pardon of them at the handes of God, but wallow in all vncleanesse, heaping sinne vpon sinne, and one vngodly way vpon another: whereas all the sinnes of GODS children, who doe repent, be quit and pardoned in Christ Iesus; hee hath nayled them to his Crosse, and hath washed them away in his owne Bloud, and they shall neuer come to light. But their faith, their religion, their good deeds, as their feeding and cloathing of Christ Iesus in his poore members, *Matth. 25.* and according to these they shall receiue their reward, life, happinesse, and eternall saluation: and as their good deeds bee many, and great, so shall their honour, praise, and glory bee greater

Note.

ter in heauen.

And therefore wee should labour to abound in good works, in faith, knowledge, repentance, loue, zeale, &c. seeing our reward shall bee according to our workes. But as for the vnrepentant sinner that liues in sinne, delights in sinne, as they do; not repent, nor haue no faith, nor good workes: euen so as their workes shall bee, so shall their punishment be. Ah what a wo-
full haruest hath many a poore soule now to reape at this day, that all his life time hath sold himselte vnto sinne, that neuer had any care nor conscience to liue a *godly life*? They shall weep, they shall howle and lament, when they see their reward shall be according to their workes.

O how should this doctrine moue vs all, as we haue any care

of our poore soules, to looke to our selues, to watch ouer our wayes, to hate sinne, as the very bane of our soules: and to auoid euery euill worke, because euen be your workes shall we be iudged. O then as you loue your selues, and as you desire life and saluation, abound in good workes. And as you feare the wrath and endlesse vengeance of God, and as you dread the torments of hell, take heede of sinne, of euery euill thought, of euery euill word, and of euery euill worke: for by them we shall be iudged at the last. And if our workes be euill, let vs assure our selues this will bee the sentence of the Iudge, *Depart from me yee cursed, &c.* But if you haue care to liue here a godly life, to abound in good workes: O then see what a cheerefull and comfortable

torrible voyce yee shall heare,
Come yee blessed of my Father, &c.
For Iudgement shall proceede
according to our owne workes, O
that G O D would touch our
hearts, that wee could but truely
learne and beleue this one les-
son, That our sentence shall bee
as our workes be, and iudgement
shall bee awarded *according to*
our workes! O it would bridle
vs from many thousand sinnes
and impieties.

How should any man dare
to sinne, to sweare, to lie, to
steale, &c. when as hee know-
eth that his reward shall bee
according vnto his workes?
And it would inflame our soules
to labour to abound in good
workes, in knowredge, faith, re-
pentance, humiliation, care,
and conscience; because, if wee
abound in these, our sentence
shall

shall bee happy, blessed, and
comfortable I and our glorie
and reward shall bee great
in the Kingdome
of Heauen.

The end of the third Secmon.

The



The great Asize.

THE FOURTH SERMON.

REV. 20. 14. 15.

14 *And death and Hill were cast
into the lake of fire: this is the
second death.*

15 *And whofoever was not found
written in the booke of life,
was cast into the lake of fire.*

IN the handling of this
weighty poynt of Reli-
gion; the second com-
ming of CHRIST to Iudge-
ment: wee haue learned from
the mouth of God; First, what
manner

manner of person the Iudge shall bee; namely, that he shall come like a mighty Prince, with great Power, Maiestie, and Glorie, to the great comfort of all his poore members; and to the great terrour and dread of all his enemies.

Secondly, wee haue scene who shall bee iudged; *Both great and small.*

Thirdly, the manner how iudgement shall proceede; namely, by the written Records, of mens consciences.

And now in the last place, wee are to come to the execution of iudgement vpon the wicked reprobates, and vngodly, in these two last verses: for when iudgement is pronounced according to their workes, when Christ Iesus shall say vnto them, *Depart from me, &c.* then immediately

4.
Circumst.
is the execution of
this iudgement.

ately the execution of this sentence shall follow ; for so saith S. John here, *And death and he were cast into the lake of fire, that is the second death.*

First, here we are to seeke the true meaning of the Text, because there is neuer a word that is plaine, but may moue a question: For,

First, what is Death that hee should bee cast into Hell? Is Death any creature? Is Death subiect to paine and torment? Surely no. Death is no body, it hath no sense nor feeling; Death is no creature, but onely the deprivation of life. Againe, what a strange speech is this, that death should be cast into hell; how can this be?

Secondly, what is meant by the lake of Fire: Is hell a water, or fire, like our fire?

And

Quest. 1.

Quest. 2.

And lastly, wee are to consider what is meant by the second death, into which all reprobates must be cast.

Ans.
What is
meant by
death and
hell.

First, heere by death and hell is meant, not death it selfe, or hell it selfe: but the heires of death and hell, that is, all the Reprobates that shalbe cast into hell fire, and there die for evermore. Thus then you see what is here meant by death and hell; namely, the heires of death, and fire-brands of hell: All reprobates, all inpenitent sinners that liue and die in their sinnes, all those shall be cast *into the lake of fire.*

vse. I.
Shewes the
misery of
such as die
in their
sins.

Seeing the holy Ghost giues these Titles and Names, to all wicked and vngodly sinners, euen death and hell: Surely this shewes the wonderfull miserie, and the cursed estate of those that

that liue and die in their finnes without repentance. Alas, it is so woefull and damnable, that they bee euen called death and hell it selfe.

Oh then let all sinners, that liue and delight in sinne, take heede vnto themselues. You doe see the woefull misery of all impenitent sinners; Namely, that they are no better then the vessells of wrath, the heires of eternall death, and fire brands of hell for euermore. O that all sinners could forethinke of this woefull misery that hangs ouer their heads! What a strange kinde of speech is this, and of what force, when God calleth such Reprobates euen *death* and *hell* it selfe? Ah poore wretches: Ah miserable and woefull creatures, which are but *death* and *hell* it selfe; Oh would that the

Note well.

the Drunkards, &c. could lay this to heart: That howsoever they see not their misery, nor the woefull estate wherein they liue, but blesse themselves in their sinnefull wayes; yet they are no better, then the heires of vengeance, and wrath of God; nay indeede, very death and hell it selfe.

Esay 28. 11.

True it is, that many wicked men doe, as the people did in *Esay* his time; though they liued in horrible sinnes, yet they made a league with death; and were at an agreement with the graue; they had taken a Lease of death and hell, to liue in sin by Licence, without punishment. But the Lord tells them, hee will *breake their couenants, and disanull their agreements.* And although they haue liued a long time in sinne, yet in the end

end death will knocke at their doores, and hee will lay hold vpon them, and they must pay full deare for their long Lease; euen the losse of bodie and soule for euer.

And is not this the practise of most men & women at this day? Doe they not euen make a covenant with death? and do they not labour to bee at agreement with hell? Men liue in swearing, lying, drunkenesse &c. and yet they thinke they shall neuer die they thinke they shall escape for all their finnes. But (poore soules) let them well know, that death and hell will seize vpon them. Nay, if they liue and die in their finnes, without repentance; let them know, that they be not better then death and hell it selfe, and they must be cast into the lake of fire.

M

True

True it is, you shall see many a notorions sinner, contemner of the Word, a Drunkard, &c. they thinke themselves to be iolly fellowes, and who but they; Alas, alas, their case is fearefull: poore soules, they doe not see they bee the sonnes of death, the heires of vengeance, and the wrath of God, the fire-brands of hell; nay, euen *death* and *hell* it selfe.

Use 2.
Shewes
the horrible
nature
of Sinne.

Heere wee may see what a horrible and cursed thing sinne is in the sight of God; for sinne maketh men become guiltie of eternall death, and fire-brands of hell: as wee see when the traitour is executed for treason, his sonne smarteth for his sinne: Euen so sinne, which is treason against the Maiestie of God, when wee haue brought it forth, it bringeth vs to death and hell: For
death

death and hell is the reward of sinne.

And death and hell were cast into the lake of fire.] Would you know what shall become of the profaine wretches of the world? would you know what shall become of the blasphemers? would you know what shall become of the adulterer, drunkard, idolater, swearer? &c. S. *Iohn* sayth heere in plaine termes, *They shall bee cast into the lake of fire.* Thus was the rich Glutton, *Luke 16.* for his gluttony, drunkenness, want of pittie, &c. *cast into this woefull lake of fire.* And thus shall all impenitent sinners one day bee cast into this woefull Lake of fire.

Now, if a Blasphemer, or an Adulterer, &c. should haue but his punishment, to holde his litle Finger in the flame of a
M 2 candle

candle one houre, how could hee endure it? But if a man should bee roasted on a Gridiron, or boyled in a Cauldron of moulten lead, what misery were this? whose hart would not quake, and melt, to thinke on it? O these are nothing, in comparison of those most extreame & endlesse tortments in this lake of fire; when both body and soule, shall both burne and boyle, and as it were, frye in the scorching flames which cannot be quenched. All men, almost, are afraide to commit Treason, because Traitors are so grievously punished: they are hanged, drawne, and quartered. But, alas; men be not afraid to commit Treason against the King of Heauen, though they must bee cast into a lake of fire for euermore. Men are afraid
to

to offend the Prince for feare of death; And yet our Saviour bids vs, *Not feare them that can kill the Bodie, and can doe no more, but to feare him that can cast both body and soule into hell fire.*

And yet wee see that men and women bee more afraide to offend man, then God, that can cast both body and soule into hell fire.

If wee should see a little childe fall into the fire, and heare it cry pittifully, and the very Bowels should bee burne out: Oh how it would griene vs and make our very hearts bleede within vs; How much more then should it griene vs, to see, not a childe, but euen our owne bodies and soules, cast away for euer, by sinne, into the lake of fire that cannot be quenched. If a man should come amongst

Note.

vs and cry, Fire, fire, thy house is all of a flaming fire, thy Corne, thy Cattell, thy Wife, and Children, and all that thou hast were consumed with fire: Oh how would this astonish vs! it would make the very haire to stand vpright on our heads, and teares to gush out of our eyes. Behold then, and see, the Spirit of God cries out vnto vs! *Fire*: euen the dreadfull fire of hell, gapeth ready to deuoure, not thy house, thy corne, or thy cattell, but thy poore soule, how that for euermore. Oh how should this breake our hard and flintie hearts asunder, and make our soules to bleede? if we haue any sparke of grace, any care of our soules that they may not be tormented in this Lake of Fire for ever.

I will leaue the further handling

ling of this point, vntill I come vnto the next verse; where the holy Ghost sayth againe, the better to make it sinke into our verie hearts, That *whosoever is not found written in the Booke of Life, shall bee cast into this lake of fire.*

Now by *Fire* in this place wee must not conceiue a materiall fire, like to ours; But the Holy-Ghost meaneth heere, euen the second death; that is, not of the body onelie, but of eternall death and damnation both of body and soule for euermore. This is the second death, and by this wee may see there is a double death: there is the first death, and the second death.

Double
death.

The first death is, the separation of the soule from the body, and this is common to all;

Death a
curse to
the wic-
ked.

4
Blessing
to the
godly.

Rom. 8.1.

Wherein
the second
death con-
sisteth.

the children of GOD doe die this death, as well as the wicked; yet there is a difference: For death, is no curse to the children of God, because Christs death hath taken away the Sting of death, that it cannot hurt the children of God: No, it is as a doore to let our soules into the Kingdome of Heauen: But the second they neuer tast of: No childe of God needes to feare the second death; *For there is no condemnaion to them that are in Christ Iesus.* Now, as the first death is onely the separation of the soule from the body; so the second death is a totall, and finall separation of both soule and body from God for euermore. And this second death doth stand principally in these three points.

First, that all the wicked and
vngodly

vngodly sinners that liue and die in their sinnes, they shall bee seuered from the glorious and blessed presence of GOD for euer: *which shall be punished with euermlasting perdition from the presence of the Lord, and from the glorie of his power, 2. Thes. 1. 9.* O what a wofull death is this, to be plucked and torne from the blessed and comfortable presence of God: whereas our Sauiour CHRIST, saith *Matthew 5. 8.* that our happinesse, and all the ioy of GODS children, shall stand in the beholding of God and being in his presence for euermore. Then what miserie and what woe will this bee vnto the wicked, to bee cast out of the glorious presence of God for euer, seeing that hee alone is the fountaine of Life and of happinesse?

Se-

2.

Secondly, the second death stands in this, that wicked men and women shall not onelie bee seuered in body and soule from the blessed and glorious presence of God for euer : but they shall bee *cast into the lake of fire*, and haue all their abode with the diuels, and all the damned spirits in hell, where shall bee no ioy, nor comfort, nor ease, but weeping, and wayling, and gnashing of teeth. If a man should bee cast into a deepe and darke-some dungeon, full of Toades and Serpents : what comfort I pray could hee haue but to wish for death ! This is the death that all the impenitent sinners must die : They must bee cast out of the sweete and comfortable presence of the Lord CHRIST IESVS, and bee throwne into a Lake of Fire and Brimstone, there

there to be tormented for ever
more.

Mat. 25. 41

Thirdly, the third thing
wherein this second death doth
consist, is, that all reprobates
shall bee punished with euer-
lasting perdition; they shall bee
tormented in body and soule
with vnspeakable torments: the
wrath and vengeance of GOD
shall seize vpon them, and feede
on them, as fire doth on pitch
or brimstone; where they shall
bee euer burning and boyling,
and yet neuer consumed; euer
in paine and torment, and neuer
haue ease. And to shew the
wonderfull torment of hell, of
this second death, our Sauour
compareth it vnto a furnace of
fire. Now what a woefull tor-
ment is it, to bee cast into a fur-
nace of fire, and to lie many a
thousand yeares therein? this

3.

Mat. 13. 24

is

Esay 66.24

is a torment that cannot bee expressed. Againe, he sayth, that *Their worme shall not die, and their fire shall not bee quenched.*

Now how should a man doe if hee should haue a worme alwayes crawling in his belly, gnawing alwayes at his heart; This is the state of all wicked men and women: They shall alwayes haue a worme, euen grieve and anguish of hearts, euer gnawing at their hearts, & biting at their consciences: And this worme shall neuer die, nor kil them, but euer gnawing and wounding them. So then you see by this which hath beene spoking, what this second death is, and also wherein it doth consist.

Now all the Question will bee, Who shal be cast into this Lake of Fire? Who are they that

Who they
bee that
shall par-
take of the
second
Death.

1. Cor. 6. 10

that shall die this second death,
which is such a miserable and
wofull death? For there is no
man or woman that liueth, I
thinke, but they suppose that
they shall escape this Death:
they hope that they shal bee sa-
ued and so escape this flaming
fire: And therefore now you
shall see who they be, that shall
be cast into it. Looke, they are
there marked out into vs, *Reuel.*
21. 8. The fearesfull and vnbelie-
uers, and abhominable, and mur-
derers, and whoremongers, and
soocerers, and lyars, &c. shall haue
their part in the lake that burneth
with fire and brimstone, which is
the second Death. So then the
holy Ghost, telleth vs, that all
impenitent Sinners shall bee
damned, shal bee cast into this
lake of fire, which is the second
death.

Then

Then what a ſtrange thing is this? The Holy-Ghoſt tells vs who ſhall be damned, and caſt into the Lake of Fire; all impenitent ſinners; the Blaſphemer, the Drunkard, &c. and yet no man (almoſt) will beleeuẽ this. Well, the Spirit of God cannot lie: Hee ſayth, That all the wicked and vngodlie ſinners ſhalbee caſt *into the lake of Fire*, which is the ſecond death: now tell neuer ſo wicked a wretch of his finnes, of his ſwearing, &c. And what will they ſay? Tuih, *G O D is mercifull, I hope I ſhall be ſaued.* Is not this, I pray, to giue the Holy-Ghoſt the lie? Tel the drunkard, or the profaner of the Lords day, &c. they ſhall bee damned; doe they beleue this? Oh, no, no; For if they did beleue it, how durſt they be ſo bold to liue in finne?

Well,

Well, howsoeuer these vile wretches say, they hope to bee saued aswell as the best of them all; yet know, this is the truth of God; the Holy-Ghost telleth vs plainly, That *all vnbeleeuers, and theenes, and murderers, &c. shall bee cast into the Lake of Fire and Brimstone, which is the second death.*

But to you, whose harts doe tremble for feare of these things, whose soules doe melt for feare of this second death: now if you would know how to escape this Lake of Fire, and how to auoyde this second death, which is the eternall damnation and torment both of body and soule; you shall see how the Spirit of GOD doth not onelie shew you how to escape hell; but to come to heauen; not onely to auoide damnation

nation in this Lake of fire, but to obtaine saluation and ioy in the blessed and glorious presence of Almighty God for euermore. Now see what the Holy-Ghost doth teach thee in the sixth Verse of this chapter, *Blessed and holy is hee that hath his part in the first Resurrection, for on such the second death shall haue no power: But they shall bee the Priests of God and of Christ and shall raigne with him a thousand yeares, that is, for euermore.*

Such as
haue part
in the first
Resur-
rection
shal escape
the second
death.

So then, would you know what manner of men and women shall escape the second death, and eternall damnation in this lake of hell fire? why the Holy-Ghost saith, They, and none but they, that haue their partes in the first Resurrection. So then it is manifest, in these words

wordes, that there be two resurrections, and also a double death, The Children of GOD, they haue a double resurrection, and one death. But all wicked and vngodly sinners, they haue one resurrection, and a double death. So then let vs see what is meant by this first resurrection, namely, our rising out of the graue of sinne, to newnesse of life. This is the first resurrection, *For that were dead in trespasses and sinnes, hath been quickned. And, we are buried with Christ in Baptisme that like as hee rose againe to the glorie of the Father: euen so wee should walke in newnesse of life.*

So then, would you know, whether you shall escape eternal fire in hel, euen this second death? Then looke vnto your owne foules. Are you dead to

N

all

Ephes. 2. 1

Rom. 6. 4

Rom. 8. 1

al your old finnes, and new sins? Are you quickned in the inner man? Doe you hate sinne as wel when it is committed by your selfe, as by others? do you labour to mortifie and to keepe vnder the workes of the flesh, & walke in al holy duties and obedience both to God and men? Remember what is said, *There is no condemnation to them that are in Christ, which walke not after the flesh, but after the spirit.*

Blessed and holy are they that haue part in the first resurrection; where he shewes, that none shall be blessed, none shall haue part in the first resurrection, and bee freedd from the second death, but such as bee sanctified to liue a godly life, that are partakers of the first resurrection. And therefore, if you desire to bee blessed, and to escape the second death

death, which is the euerlasting damnation both of body and soule, then labuor heere to liue a godly life: For these two, Iustification and Sanctification, cannot be seuered.

And this is a very great comfort to all the true members of Christ, that doe repent and leaue their sinnes, and liue a godlie life; though they bee in miserie, in pouertie, in want; and in the end, die the first death of the bodie; yet they shall bee freedde from the second death, that is, from eternall death: the gates of hell shall not preuaile against them. And therefore, as you loue your soules, as you desire to be blessed, and to escape eternall damnation; which is the second death: Labour (I say) to haue a part in the first Resurrection, to die vnto sinne, and

vse
Comfort
to the
godly.

to liue in newnesse of life.

But as for wicked and vngodly sinners that liue in sinne, delight in sinne, that haue no part in the first resurrection: their case is woefull, they bee subiect to the second that is, eternall death and damnation: *For if yee liue after the flesh, yee shall die.*

And therefore deceiue not your selues, as many doe, which thinke if they come to Church, heare the word, receiue the Sacraments, all is well, they hope God will bee mercifull to them, they hope they shall not bee damned. Well, marke what I say; thou maist come to Church duly, thou maist heare the word of God as long as thou liuest thou maiest reaceiue the Sacrament as often as thou wilt; but if thou haue not thy part in the first resurrection, that is, vnlesse thou

Rom. 6.8

Note.

thou liue agodly life, vnlesse thou mortyfie thy filthy sinnes, and vngodly desires, vnlesse thou become a new creature; surelie, surelie, thy estate is lamentable, and thy part is in the Lake of fire and brimstone, which is the second death. And therefore let no man deceiue himselfe, and sooth himselfe, because he heares the Word, professeth the Gospell, receiues the Sacrament, that therefore he is well enough. No, no: though thou heare neuer so much, if thou liue in sinne, in swearing, drunkenness, &c. thy estate is as woefull as before, because thou art not freed from the second death.

And marke this difference; The children of God haue two resurrections, and one death: they rise from sinne in this life, to newnesse and holinesse of
N 3 life:

life: and they rise at the last day to eternall life in Heauen; and therefore truly blessed. But alas, gracelesse and godlesse sinners, that haue two deaths, & but one resurrection; they die in sin here, they are dead in sin, and delight in sinne here: and so they die the first death of the body; and eternall death, the second death of body and soule in hell. And as they neuer had part in the first resurrection: so the second resurrection is onely to iudgment, to death, and to damnation.

And therefore, if you would liue when you be dead, you must die to sin whiles you be aliue. Only the penitent sinners shall liue for euer in eternal life; only those which die to sin, shall escape the second death: But the impenitent sinner, that liues and delights in sin here, shall die for his sinnes e-

ter-

ternally; nay, he shall neuer taste
of the life to come. But as hee
would not labour to haue his
part in the first resurrection; so he
shall be sure to haue his portion
in the second death; which is so
fearefull a thing, that it might
make euen flinty hartes to breake
in peeces, to lie in fire burning
for euer, without any ease or end.
O let vs looke vnto it, and liue a
godly life, and labour to haue
part in the first resurrection; and
then shall the second death
do vs no harme; but wee
shall liue for euer
in Heauen with
GOD.

N4 15 And

15 *And whosoever was not found written in the Booke of life, was cast into the lake of fire.*

THE former verse did shew to vs, the execution of the last Iudgement vpon all wicked and vngodly sinners, and of that we spoke the last time. Now in this Verse we may obserue the different estate of the children of God, and of the wicked: for as there bee but two sorts of men, *good* and *Bad*, *Elect* and *Reprobats*, *Penitent* and *Impenitent*, the children of *G O D*, and the limbes of *Sathan*: So there bee but two places, *Heauen* and *Hell*, *Ioy* and *Paine*, the *Right hand* and the *left*. And the reward shall bee according, either *Blessed* or *Cursed*; for so *Sant Iohn* sayeth heere, *The Elect shal haue eternall*

eternall life: But they that bee Re-
probats (hall bee cast into the lake
of fire.

Fire, concerning the Elect,
and those that bee chosen in Je-
sus Christ, and whose names
bee writen in Heauen: As their
liues doe differ from the wicked
and vngodly; so their estate af-
ter this life is sarre different: for
they shall bee Blessed for euer.

And if you doe aske, what is this
Blessednesse that all the Elect
shall haue? I answered with Paul
*The eye of man neuer saw it, nor it
neuer entred into the hart of man
to conceive the hundreth part of
this happinesse: yet we may out
of the word of God, gather
some taste of as it, is described
vnto vs.*

And first and formost, this bles-
sed state of the godly at the last
day, stands in this; That God
shall

1. Cor. 2. 9.

Wherein
man's hap-
pinesse in
death con-
sists;

1. Cor. 15.
28.

shall bee all in all vnto vs: what good thing soeuer the heart of man can wish, that will GOD be vnto vs. If thou desire wealth, GOD will bee it vnto thee: If honour, or pleasure, Almighty GOD will bee all in all vnto vs: nay every child of GOD shall have a kingdome, *Come yee blessed, &c.*

2.
Reu. 21

Secondly, in the Kingdome of Heaven, there shall bee no wants: for wee shall bee freed from all sinne, and all wants in body and soule shall bee supplied. And though now wee see God but in part; yet then wee shall behold him face to face, to our eternal comfort; we shall euermore liue in his blessed presence, and reigne with him for euer.

1. Cor. 15
18.

John 17. 3

Reuel. 21

Psalm 17. 15

Reu. 22. 3

qsd

mi all

noo dno

Thirdly, all the Elect shall bee like CHRIST IESVS: so sayeth

sayth Paul, Hee shall change our vile bodies, and make them like his glorious body. Christ was most holy, pure, incorruptible, and glorious: even so shall wee bee; wee shall be for euer freed from both sinne, Sathan, death, and hell.

Phil. 3. 21.

Fourthly, in Heauen wee shall reape endlesse ioy and happinesse, and shall delight in praying of God for euer: so as wee shall keepe a perpetuall Sabbath, and rest in the seruice and worship of God for euer. And this shall bee done to all which feare GOD, and whose names bee written in the Booke of Life.

4

Psal. 16. 11.

Other, cursed bee these men and women, which thinke, and say, It is in vaine to serue the LORD. O no: then men shall know, it is not in vaine to serue the

Ise.

Mal. 3. 14.

the Lord: Nay, God will put a difference betweene them that serue him, and serue him not. And this should encourage all men to labour to abound in all holie duties; seeing God will reward euen the least worke of faith. If thou giue but a cup of cold water in the name of CHRIST, verily thou shalt not loose thy reward. Though our workes cannot merite, yet hee will in mercy, for Christ sake, thus crowne the good workes of his children.

And seeing a few shall bee saued, O let vs labour to be of the little Flocke; let vs, aboue all things, seeke this Kingdome of God: If thou winne this, thou art happy and blessed; though thou loose all the world besides. And if thou loose it, thou art miserable and wretched, though thou

thou winne the whole world : O then what mad men are we, if we do neuer feke for this, or dreame of Heauen till we haue one foot in hell : let vs not then think to gaine a kingdom so efilic ; we cannot go to heauen on beds of downe , but wee must strue to enter therein. And as life is sweet, ioy, riches, honour, and pleasure are sweete : so to haue for euer, without feare of loosing , this is a blessed thing : for so it is with them that be in possession of this Kingdome , they shall bee out of feare to loose it , but shall raigne with CHRIST foreuer-more.

Note.

Thus (in some sort) you may conceiue the blessed , and most happy estate of all the elect and faithfull children of Almighty God , which ought to moue vs to repent and turne to God.

But

Math. 25.

But, what shall become of the rest, the vngodiy sinners, of them whose names bee not written in the Booke of Life? Alas poore wretches, poore soules! it grieues me to thinke of them, it would make a mans heart to melt, to thinke on their most woefull misery: And I quake to speake, or to thinke what shall become of their soules for euer. The Holy-Ghost sayth heere, *They shall bee cast into the lake of fire.* What shall become then of the Swearer, Drunker? &c. *They shall bee cast into the lake of fire.* And so sayth Christ, *Goe ye cursed, &c.* This is their end, and this is their portion for euermore. Ah poore wretch, Ah vile creature, ah miserable sinner: it had beene good for them, they had neuer beene brone, or beene made rather Toads,

Toads, or Serpents, then Men. For besides this, that they shall bee cast out of the glorious and comfortable presence of God and his holie Angels, they shall bee cast into this lake of fire for euer.

Concerning which Lake of fire, into which all impenitent and hard-hearted sinners shall be cast for euer; I wil set downe three speciall points.

First, the Extremity of it.

Secondly, the Perpetuitie of it.

And thirdly, that it is remedlesse.

All which considered; mee thinkes it should make the flinty hearts of sinners to melt, and to breake in peeces, for feare they do come into this place of torment, into this lake of fire.

And seeing the spirit of God doth

Propar-
ties of the
torment
of the
dammned.

doth repeate it againe and againe, that all reprobate sinners shall bee cast into the lake of fire it is to shew, that men doe little consider of that, they doe not tremble at it. And therefore he beates vpon it, to teach vs, it is a speciall point to bee thought on, to mollifie our hard hearts.

r.
The extremity
of it.

Reu. 21. 8.

Luk. 13. 28.

And first, concerning this lake of fire: In that it is named heere *A lake of fire*, this noteth to vs, the extremitie of the torment, that it is a place of endlesse woe, vnspeakable paine. The Scripture giues it sundrie names, to set forth the vnspeakable torments thereof. *All wicked and impenitent sinners shall be cast into the lake of fire.* For of all torments, none is so extreme as fire. And Christ saith, *There shall bee weeping wayling, &c.* And it shall

shal bee most hot, and yet most cold; which shewes the strangenesse of this fire, &c. againe, *Their worme shal neuer die, Mark chapter 9.44.* That worme which shall gnaw their consciences, euen the torment of their consciences. O what a wofull thing is this, for a man or woman, to haue a worme continually to gnaw their bowells within, neuer to let them alone, or to giue them any rest? Such shall the misery be of the wicked. Againe, *Tophet is prepared for the King, he cannot escape, and it is deepe and large, and the burning thereof is fire and much wood, and the breath of the Lord as a riuer of brimstone shall kindle it, Esay 20.33.* So as the wrath of the Lord shall bee as bellows to blow it, and as a riuer of brimstone to maintaine it.

By this you may alittle conceiue the extremitie of this wofull Lake of hell fire. But if I had the tongue of men or Angels, I could neuer expresse it to the full. For as the ioyes of Heauen be vnspeakeable, so the torments of Hell can not bee expressed, at what time the totall wrath of God shall feede vppon the reprobates, both body and soule, and shall feede vpon them for euermore.

Now, to the end you may the better conceiue the extremity of it, you must know, that the torments of hell, they bee vniuersall euen in all the parts of the body, and faculties of the soule at once; the mind, the wil, the conscience, the affection, the head, the heart, &c. all at once shall bee tormented. The paines in this like, they are (for the most part) particular

in

in some part of the body : but in this fire, the sinner shall be tormented in all parts at once : and yet we may see, that some paines there bee, as is the stone, &c. which men would not willingly haue for a whole world. Alas, what a woefull thing will this be, to be thus tormented, euen in all and euerie member to extreamely? Let one example serue in this point. The rich Glutton cries out, *Oh I am tormented in the flame!* Luk 16. The torment and heere was so great, that hee would haue giuen euen a whole world, if he had bene Lord of it, for so much water as would haue stucke to ones finger, to haue cooled his flaming tongue: Thus you see, that this fire is most extreame and woefull, and yet men will not beleeue it, they teare it not.

But let vs thinke vppon the most wofull and extreame paine of this Lake of fire, and let vs make that vse which CHRIST teacheth vs: *If thy right hand or foote, that is, any thing neuer so sweete, neuer so profitable, neuer so deere or neere vnto vs; Let vs cut them off and cast them from vs; that is, let vs forgoe, and forsake them all: For it is better to goe poore to Heauen, then rich to hell: It is better to goe naked to Heauen, then in costly apparrell to Hell. O let all carnall men, all vngodly sinners, that liue in pleasures, sports or pastimes; yea, let them know they shall pay full deerely for these things, euen the losse of their soules in hell for euermore.*

2

The perpetuall
petuitie of
it,

Secondly, as the paine of Hell bee caselesse and most extreame

treame, so they be endlesse and
 perpetuall, no end of them for
 euermore. So *Abraham* tells the
 rich Glutton; *You that bee there*
cannot come hither, Luke 16. and
 so sayth *S. Iohn, Reuel. 21.* *It is a*
lake of Fire and Brimstone that
burneth for euer. So, *Go yee cursed*
into everlasting fire, Mat. 25. 41.
 It can neuer be quenched, when
 as damned finners shal lie there-
 in many thousand yeares, yea,
 as many as there bee *Starres* in
 Heauen, and yet neuer to haue
 an end. If a man should but once
 euerie thousand yeares, take one
 spoonfull of water out of the
 Sea; how many thousand thou-
 sand yeares would bee expired
 before kee should haue emptied
 the same?

O consider this, you that for-
 get *G O D*; Consider this, you
 which contemne the Word of

GOD, profaine the Lords Sabbath, that make no conscience at all of drunkenesse, &c. what a treasure of plagues the Lord hath reserved for the damned? Oh, let vs thinke often of this, that these torments bee both endlesse and easelesse? Oh what madde men and women, what tooles bee wee, if wee will now enjoy the pleasures of sinne for a season, and then to lie in torments for euer? What shall it benefite or profite vs to enjoy a little worldly pelfe, mony, lands or livings heate, to liue in all pleasures and delights, some sixtie or eightie yeares, and then to be tormented in hell fire for euermore. And yet doe we see that such is the extreame follie and madnesse of many men, that they will haue their penny worthes heere, though they pay neuer

so deare for in the life which is
to come.

Thirdly, these torments, as
they bee endlesse and caselesse,
so they be remedilesse. This wee
may beholde in the Glutton in
Hell, who would haue giuen a
World, if he had beene owner
of it, and yet for all that could
hee not haue it; it was then deni-
ed him. For there is no ease nor
remedy: in hell no redemption
after death; no siluer nor golde,
no witt, nor policie, no appea-
ling to another Iudge; but hee
must lie by it for euermore euen
in this close prison, till hee haue
payd the debt and vttermost far-
thing. For if all the Saints and
Angels in the Kingdome of
heauen should fall at the feete
of Christ, to begge but for one
soule, it could doe him no good,
CHRIST would deny them all,

3.
Remedi-
lesse.

Exhorta-
tion.

they must haue the repulse.

O consider this : this is it that ought to make all men to quake, and all hearts to tremble, that in hell is no ease, nor hope of redemption. This is that which makes the diuells and damned spirits to feare and to tremble, and yet it cannot moue flintie, and stonie-hearted finners once to bee afraide. O I beseech you, let vs thinke of these things now in these dayes of mercy : now is remedie to bee had, now wee may auoid this woefull miserie, now wee may escape this fearefull torment. It wee wil now repent, if we wil now leaue our sinnes and begge pardon of Almighty God for them wee may escape: but after death there is no time of mercie, but iudgement and torment,
but

but fire, and brimstone, and the wrath of God for euermore. And therefore now let vs repent, let vs bewaile our sinnes, and liue as the Seruants of God, and not as the slaues of sinne and Sathan, any longer; and then the Gates of Hell shall not preuaile agaynst Vs.

Our Sauour Christ tells vs, that the soule of a poore begger is more worth then many thousand worlds: And therefore the losse of a soule is greater then the losse of the whole world.

math. 16. 26

If a man should loose House, Land, Wife, Childe, and all hee hath, yet it is nothing in comparison of his soule, that is a losse of all losses, to bee seuered from God, and from Christ, and to bee in Hell torments for euer. Oh then let vs know what our soules bee Worth, let vs learne

learne to prize them about the
 whole World. But alas, men can-
 not so esteeme of them. Oh no:
 men will for one penny, or an
 houres pleasure, hazard losse of
 soule and bodie for euermore.
 Ah poore soule, thou didst ne-
 uer yet know what thy soule is
 worth. Christ Iesus sayth, it is
 more worth then all the World.
 Oh let vs so esteeme of it, and
 value it, and account all riches,
 pleasures, or profites, as dung,
 so that our soules, our poore
 soules may bee saued in
 the Day of our
 LORD.



The end of the fourth Sermon.

A
FOLD FOR

Christs Sheepe:
Delivered in two Sermons
upon the first Chapter of
the CANTICLES,
Verse 6, 7.

The fourth Impression, Corrected
and amended by the Author SAMUEL
SMITH, Minister of the VVerd
of God at Pritticwell in Essex.

ESAY 55. 3.
Hearken, and your soule shall live.

LONDON;

Printed by Nicholas Okes and Iohn Norton,
and are to be sold by William Lee at
the signe of the Crowne in
Loathbury. 1628.



TO THE
RIGHT WOR-

SHIPFULL AND VER-
tuous Gentlewoman, Mistresse

MARY BUTLER of Tooby,

Samuel Smith, wisheth the encrease

of all true comfort in this life,

and eternall happines

in the next.

THE Booke of
the holy Scrip-
ture (*Right*
Worshipfull) is as the
Princely Prophet Da-
uid

psa. 119. 125.

John 6.

phil. 3. 8.

uid called it, A Lant-
horne to our feete, and
a Light to our pathes.
*The Elect of God are
therein enlightened, and
taught of God, through
the inward Operation of
Gods Spirit: The know-
ledge thereof haue beene
deare and precious unto
the Godly. Paul, that
sanctified Vessell of the
Lord, did esteeme all
things else but Dung in
comparison of it. Moses
regarded*

regarded not the pleasures hee might haue enjoyed in King Pharaohs Court, in comparison of this: And Dauid preferred the Office of a Doore-keeper in Gods House, before the chiefest pallaces heere below. This was that, that Salomon the Wisest did ayme at especially, hauing his choice of many things offered him from God: And no maruaile
P though

Heb. 11. 24

Psal. 84. 12.

1 Reg. 3. 5.

Ioh. 17. 3.

though the Children of
 God do prefer the choice
 of it before all other
 inward Things whatso-
 ever, because our Sau-
 our will teach vs, that
 the Knowledge thereof
 will bring a man to Life
 Eternall: It will safely
 conduct a man to G O D
 his Kingdome, and make
 him decline from the by-
 wayes of sinne and error,
 which lead to destructi-
 on. Heere is Milke for
 Babes,

Babes, and strong meate
for men of riper yeares:
so that none that are in-
uited to this Feast, but
may finde some refresh-
ing. Yet notwithstanding,
that this is the ex-
cellencie of the Holy
Scriptures, and that this
hath beene the choyce of
God his seruants in all
ages; to prefer the know-
ledge of it before all
things, and to conformance
their Liues thereunto:

The Papists, the malicious enemies of GODS truth, wil notwithstanding shew themselves to bee of the Serpenticall broode, ever treading on the heele of GOD his Church, even with their Templum Domini: Templum Domini: the Church, the Church, as if the Church-Keyes hung ever at their Gir-dle. These their Painted shewes of Piety and Ho-lines

linessse, hath caused many to stagger in the Way of godlinessse, who haue not taken deepe roote in Christian profession. Let such, with a single eye, reade ouer these two Sermons, where they shall finde a Folde pitcht for all Christs his Sheepe: The true Church made knowne from the flockes of his Companions: Which, howsoeuer they come with, Iesus, Iesus,

in their mouthes, yet doe deny the power of Godlinesse, seeking vtterly to extinguish the Light of Gods truth, that it may not shine vnto men. Indeede, a palpable darkenesse hath yet ouer spread all the Dominions of that Romish Pharoah, more palpable then the darkenesse of Ægypt, but the truth shall preuaile, maugre the spite and malice of Antichrist,

christ, and all that blou-
die Crew : And the
bright Beames of the
Gospel shall despell those
foggie mists of Popery,
and Ignorance : When
the pride of the Whoore
of Rome is once at the
height, and the measure
of her iniquitie is once
full, according to that
of Saint Iohn in the
Reuelation : Shee is
fallen, Shee is fallen,
euen Babylon that
P 4 great

* By suppressing of
popery.

great City, &c. God
put it into the Hearts of
all Christian Princes, to
rise vp against her,* that
their warre with them,
may assure them of a
peace with themselves,
and with their LORD
GOD. For, how dangerous
they be vnto a Christian
Common-Wealth,
euen their Hellish Attempts
doe shew. Neither is it an error in
practise, as Many would
beare

beare men in hand, but
it is an error in Doctrine,
teaching, yea and main-
tayning it, that they may
safely kill, and take a-
way the life of a Christi-
an Prince, that will not
yeelde and subiect him-
selfe vnto the Pope of
Rome*. And no mar-
uaile then, though they
cannot endure the mani-
festation of GOD his
VVord, which is a Lant.
Horne vnto our Feete,
and

*Therefore
traitors to
christian
princes in
action or
affection,
& so much
the more
dangerous
to bee suf-
fered.

and a Light vnto our
Pathes, directing vs to
Heauen: *For this light,*
if the pope did not
smother it, euen little
Children in the Streetes
would long ere this haue
cryed: Fie vpon them,
Fie vppon them. It is
my care, both in publike
and priuate (out of my
small reading) to Disco-
uer, as much as in me lye-
eth, the Mistry of Ini-
quity, and to lend one
blast

blast to the sounding of
that Trump, that shall
at last shake downe the
walles of this Jericho.
It is the olde and ancient
doctrine of Faith and
Repentance that I heere
intreate of: As for the
plainenesse of the man-
ner of deliuey of it, I do
trust You will Acknow-
ledge that the power of
the spirit is best seene in
weakenesse: And that
plainelinesse doe best an-
swere

The word.

swere a straight and euen
Leuell: The euidence of
the spirit is best seene in
plainenesse.

I haue presumed to
prefixe Your VVorshippes
Name vnto this small
Worke: It shall (by
Gods good blessing) in-
crease Your loue vnto the
truth and Gospell of Ie-
sus Christ: A zealous
Professour whereof You
haue shewed Your Selfe
to bee these many Yeares:
and

and worke in You a further Detestation of Popery. As You haue begun well, so proceede, and let Your workes bee more at last then at First: Bee still for G O D in all his wayes, and G O D will be still for You, in all Your wayes: aduance him stil, and Hee will Aduance You. Thus I adde this poore Mite to the Treasurie of the Church, ascribing the patronage to

to your selfe, the vse to the
world, and the successe of
it to God. I pray God to
keep you in his holy feare
and fauour, vnto the end;
and so Remaine,

Your Worships in all
Christian duty to
be commanded:

SAMUEL SMITH.

A
giving the patronage
of the Church, of
poore Wite to the
Treasurer of the
Church of England



*A Table of the Do-
ctrines contayned in these
two Sermons.*

The first Sermon.

Canticles 1. Vers. 7.

Doctrin. 1.

CHrist Iesus must bee loved
with the strongest affection of
Love. *page 234*

Doctr. 2. True note of a sheepe of
Christ, to hunger and thirst after
the word of God. *p. 225*

Doctr. 3. The Church of God doth
acknowledge Christ to bee her
chiefe Shepheard. *p. 267*

Doctr. 4. The Church of GOD
sometimes is in the very heate of
persecution. *p. 274*

Doctr. 5. Christ leaueth not his
Church

*Church in the heate of persecu-
on, but prouideth comfort for
them.* p. 285.

Doct. 5. *It is altogether impossi-
ble for men to hold out in time of
triall, that are not assisted by
God.* p. 296.

The Second Sermon.

Canticles 1. Vers. 7.

Doctrin 6.

CHRIST esteemeth of his
Church, as if they had no
sinne. p. 308

Doct. 7. *The Church of GOD
sometimes may bee at such a
streight, as not to diserne the
truth.* p. 317

Doct. 8. *A direction to knowe
which is the true Church.* p. 324



A Fold for Christs SHEEPE.

THE FIRST SERMON.

CANT. I. 6, 7.

- 6 Shew thou me, O thou whom my
soule loueth, where thou feedest,
and where thou liest at noone:
For why should I bee as (hee
that turneth aside to the Flocks
of thy companions?
- 7 If thou know not, O thou the far-
rest among women, get thee
forth by the steps of the Flocke,
and feede thy Kids by the Tents
of the Shepheards:



Before I enter into
the Text it selfe, which
I haue now read vnto
you,

Q

you, it shall not be amisse for my better proceeding, and your vnderstanding, to speake something concerning the order of placing this Booke, the Title of it, and the subiect matter therein contained.

1. Reg. 6.

Touching the order of placing this Booke, wherein King *Salomon* labours to build vp the Spirituall Temple of the Soule: It is the same hee obserued in building the materiall Temple, where he framed three Courts; the vtmost for the Common People, the second for the Priests and Leuites, and last of all, that *Sanctum Sanctorum*, the Holiest of Holies, onely for the High Priest to enter in at, and that but once a yeare: euen so in this Spirituall Temple of mans Soule hee hath likewise framed three Courts: First, an vtmost

vrmost Court, which is his Booke of *Proverbes*, where all sorts and degrees of men whatsoever, are taught and instructed a ciuill course of manners: Next to that, he hath a second Court which is his *Ecclesiastes*, leading men on further in the wayes of godlinesse and Christian piety: And last of all, hee hath a *Sanctum Sanctorum*, which is his *Canticles*, wherein not enery one, but onely those which delight in heavenly and Diuine Mysteries may behold the pure, free, perfect, eternall, and constant loue of Christ Iesus towards his Church, and enery faithfull soule: as also the loue of his Church towards him, and what great and princely benefits she reapeeth by him.

Secondly, for the Title and subiect matter of this most ex-

cellent Booke, as there is *sabbatum Sabbati*, so this is a *Song of Songs*: because of all that *Salomon* did endite, this is most Diuine and most excellent. In the which hee doth most liuely and affectionately, by Allegoricall, and Paraboricall Speeches, cipher out and describe vnto vs the most holy and perfect loue of Christ Iesus, towarde the Church his blessed Spouse. For CHRIST and his Church are heere brought in, in this worthy Booke, as two Paramours, who are in loue the one with the other; as a time of wooing euer goeth before the solemnization of Matrimonie, and which in due conuenient time haue a purpose to marry, as *Ioseph* and *Mary* were first espoused before they came together: So the same order is obserued

Psalme 45

Math. 1. 1

serued in this Spirituall Vnion
betwixt Christ and his Church:
Iohn 3. 29. They must first bee
contracted, then after married.
The Contract is, when a man is
regenerate and borne anew, *Re-
uel. 21. 9.* translated out of Na-
ture into Grace, depending on-
ly vppon Christ for saluation:
and finished and made vp in
the day of Iudgement, when
all the Elect shall surely enioy
Christ. For so witnesseth the
Holy Ghost, where it is said, *Let
all be glad and reioyce, and giue
glory to him, for the Marriage of
the Lambe is come, & his wife hath
made her selfe ready, Reuelat. 19.*
7. So then this booke containes
in it the wonderfull loue, and
mutuall affection betwixt Christ
Iesus and his Spouse: the true
Church of GOD, and euerie
true belecuer. Thus much may

serue touching the booke it selfe,
we will now come to the words
of the Text.

*Shew thou me, O thou whom I
my soule loveth, &c.*

IN the beginning of this
chapter, the Church begin-
neth to speake to Christ, and be-
ing rauished in heart with his
Lone, desires most earnestly to
bee embraced of him; that shee
might be ioyned vnto him, and
haue fellowship with him, pre-
ferring Christ Iesus with the
blessings and benefites shee rea-
peth by him, before all other
things in the world.

In the third Verse shee con-
fesseth her yntowardnesse, and
her want of power to embrace
Christ, and therefore shee desi-
reth him to draw her heart by
his

his Word and Spirit: whereby
she sheweth her earnest desire to
receiue Iesus Christ: in word

Verse 4. She remoues an ob-
jection that might be made, for
it might be said, Alas, thou art
black and deformed, how canst
thou then hope that hee will
take any pleasure in thy beau-
ty, seeing that hee is the most
pure, blessed and glorious Son
of God? To this she answereth,
that though by Nature shee bee
black, full of blemishes and na-
turall corruptions, by reason of
her originall sinne, and naturall
corruptions; as also her actuall
transgressions; yet notwithstan-
ding, being washed in Christs
Bloud, clothed in his Righte-
ousnesse, and being decked and
beautified with the Graces of
his Spirit, Knowledge, Faith,
Repentance, Zeale, Patience,

Loue, Obedience, &c. she is faire and comely.

Now in the sixt Verse, shee puts vp an earnest request vnto Christ, that hee would in mercy shew her where hee feedeth his Flocke, and where he provides comfort for them in the time of trouble. For Christ being the great Shepheard, his Church on earth seekes onely after him, to be fedde, resting assured, that there is but one true shepheard, who feedeth all his Sheepe with wholesome pasture.

In these two Verses we have two things to be considered of vs.

1. The Request and Petition, the which the Church doth make vnto Christ, Verse 6.

Viz. The most kinde and louing answer of Christ Iesus vnto his Church, directing her, and comforting her according to her petition, Verse 7.

In

In the first of these wee are to consider two things. First, the Request, and secondly, the reason of the Request.

In the Request, note. First, the person to whom she resorts; *Ob thou whom, &c.*

Secondly, the Request it self, which is twofold.
First, that Christ Iesus would shew her where he feeds his Flocke with his holy Word and Sacraments to this end, that hee would feede her, as he fed the Flockes of former times.

Secondly, where hee provides shelter and shadow, in the heate of persecution; as the manner of those Shepheards was in those hot countries, to driue their sheepe to shade in the heate of the day.

And lastly, the Reason: *For why should I bee as shee that turneth aside after the Flockes of thy companions?* So that if CHRIST doe it not, it will not bee for his Honour, nor yet for her good.

First

The person
vnto whom
the Church
seekes for
direction.

First, for the Person to whom
she seeketh for direction & com-
fort, it is CHRIST IESVS
the Sauour and Redeemer of
his Church and people; whom
shee describeth thus, *Oh thou
whom my soule loueth, &c. q. d.*
O Lord IESVS CHRIST
my Sauour & Redeemer, whom
I loue with all mine heart; yea
whom I loue most earnestly, a-
boue all the world: So, as if the
question were asked what I loue
best in all the world, I speake it
from my heart; It is thou Lord
alone.

Doct. I.
Christ Ie-
sus must
be loued
with the
strongest
affection
of loue.

Hence wee learne with what
affection euery childe of God
and true beleuer, must loue IE-
SVS CHRIST; namely, with
the greatest and strongest affe-
ction of loue they can. So as if it
were asked, what, or whom dost
thou loue most, thou canst true-
ly

ly say with the Church here, the
 Lord Iesus **CHRIST**, O thou
 whom my soule loveth! So did S.
 Peter, whose loue was so great
 that he died for **CHRIST**: So
 that hee might very well say to
 Christ when hee asked him this
 question, Whether hee did loue
 him, or no? Yea Lord thou know-
 est that I loue thee. The like is to
 be seene in Mary, whose loue
 was so great to Christ, that in
 testimony thereof shee washed
 his feete with her teares, and wip-
 ped them with the haire of her
 head: So that **CHRIST** gives
 this testimony of her to her e-
 uerlasting prayse, That shee lo-
 ued much. So doth the Church
 and Spouse of **CHRIST** testi-
 fie her loue to Christ, in diuers
 places of this most worthy book
 calling **CHRIST IESVS**
 her beloued, *My beloued spake &*
saide
said,

John 21.15

Luke 7.47

Cant. 2.10

said, &c. And againe, *Stay mee with Flaggons, and comfort mee with Apples, for I am sicke of loue,* Cant. 2. 5. Yea it is a Precept giuen by the Lord God himselte, that hee must haue the chiefeft loue, and the first roome in our hearts: *Thou shalt loue the Lord thy God with all thy heart, with all thy soule, and with all thy strength,* Deut. 6. 5. The Lord will not be satisfied with the loue of our eyes, to behold his workes; the loue of the eare, to listen to his word; the loue of the tongue, to talke of him; the loue of the feete, to go to his Sanctuary; but the Lord doth require all these loues together in one: So as a man may truely say with David the Prophet, *Psal. 83. 25. whom haue I in Heauen but thee? And I desire nothing in earth in comparison of thee.* The Lord cannot abide

abide that a man should haue a heart, and a heart; one for God, another for the Diuell. We can not serue God and Mammon: wee must not part our loue to the World, the Flesh, or the Diuell, but Christ must haue all. Now the reasons are diuerse, to shew with what an ardent affection we must loue CHRIST IESVS.

Mat. 9. 24.

First, because hee is our Husband, and wee are his Spouse, for so sayth the Prophet *Esay*. *Hee that made thee is thy Husband, whose name is the Lord of Hosts.* And againe, *Let vs reioyce and giue glory to him, for the Marriage of the Lambe is come, and his wife hath made her selfe ready.* Now our Spirituall seruice and worship of God is (as it were) a certaine Marriage of our soules vnto God. When

Reas. 1.

Esay 54. 5.

Reu. 19. 7.

we

wee take vpon vs the profession of Christ Iesus, as in Baptisme; then wee betroth our selues to Christ, as to an husband, entring into couenant with CHRIST, To keepe vs onely to him vnto our lines end. So then by this meanes, the Lord is become our husband, and we his Spouse. Now then, as an honest man cannot endure that another man should haue a portion in his wife, so will not Christ endure that any other should haue with him a portiō in his church, *For hee is a iealous God, Exod. 20. verse 5.* So then the force of the reason standeth thus. Gods people which are marryed vnto CHRIST, must loue CHRIST alone, because we are linked and marryed to him alone, as a wife to her husband, vnto whom alone shee is bound. Therefore if

we forsake the Lord, and breake the promise wee made to him in Baptisme, and betteth our selues vnto others; then will hee surely cast vs off, giue vs a Bill of diuorcement, as shameles strumpets, and punish vs for our vnfaithfulnesse.

Secondly, hee loued vs first and best, according to that of *John*; *wee loue him, because hee loued vs first*: Yea, hee loued vs first, when we were his enemies, and had made a voluntary separation betweene him and our soules, committing Spirituall fornication with sinne and Satan: yea, as the Apostle *Paul* witnesseth, *wee that were dead, in trespasses and sinnes hath hee quickened*. And lest wee should any whit doubt of his loue, hee hath manifested it, in that *Hee hath washed vs from our sinnes*

Reas. 2.

John 4.19.

Eph. 2.4.5.

Reuel. 1.6

in

in his Bloud : Oh then, greater
Loue then this, can, no man
shew. And therefore, seeing
Christ hath loued thy Soule so
dearely, as to suffer a curied
death, yea to shed his owne
heart Bloud, to saue thy soule:
Oh how oughtest thou to loue
Christ againe? If a man were
taken by the Turkes, and put to
extreamc slavery and bondage,
where hee should remaine for
euer, vnlesse a great summe of
money were payd for his ran-
some, the which hee were ne-
uer able to pay : how miserable
were the estate of this man? But
if one should come, that out of
his meere loue vnto him, pity-
ing his misery, that should pay
his ransome, and set him free:
who can expresse how much
this poore wretch were bound
vnto him? Wee are all taken
priso-

prisoners, and that not by the
Turkes, which onely can but
 hold vs in temporall bondage;
 but by Sathan the Prince of
 darkenesse; where wee should
 haue indured, not a temporall,
 but a spirituall and eternall bon-
 dage and slavery, and that in hell
 for euermore. And nothing but
 onely the bloud of the Sonne
 of God could bee our ransome:
 O, how should this worke vpon
 the affection of euery Christian
 man and woman, and euen bind
 vs to loue Christ againe. Now
 what might moue Christ, but
 onely his loue, to giue himselfe
 to death for vs? Surely, nothing
 that was in vs. But God, who is
 rich in mercie, through his great
 loue wherewith hee loued vs, euen
 when wee were dead by sinnes, hath
 quickned vs together by Christ,
 by whose grace yee are saved. And

Eph. 2. 4. 5.

R

againe,

1. Ioh. 3. 16

Ephes. 1. 7.

againc. Heroby haue we perceined loue, that he layd downe his life for vs. By whom (saith the Apostle) wee haue redemption through his blood, and therefore the loue that Christ Iesus hath first shewed vn. to vs, must constraine vs to loue Christ againe.

Reas. 3.

Cant. 5. 10.

And lastly, because Christ Iesus is most excellent in himselfe, and therefore most worthy of our loue: For so sayth the Church of Christ, *My beloued is white and ruddy, the chiefe of ten thousand.* In the world we see it common, that some are beloued, because they are faire and beautifull; some, because they are rich and wealthy; some, because they are wise and prudent; and some, because they are honourably descended. Now Christ Iesus hath of all these. For what soeuer may affect a mans heart, and

and any way procure loue, the same is Christ Iesus fully and absolute without any shadow of mutability, or change: For wisdom, he is the fountaine: for truth, hee is the authour of truth: for mercy, he is the store-house of all mercy: for riches, hee is the Lord of Heauen and Earth, euen the store-house of durable riches: and for beaurie, hee is the most holy and blessed Sonne of God, full of grace and truth.

Oh how may this serue to re-
proue all carnall and prophane
Gospellers, worldly men, Epi-
cures, Couetous Cormorants
who loue any thing more then
Christ Iesus and his glorious
Gospel, like the *Gadarens*, who
preferred their hogges before
Christ: yea one messe of por-
tage with *Assa*: that can be con-

use. i.

tent to sell Christ for lesse then thirty pence: that loue their filthy pleasures, eating, drinking, pride, vncleanenesse, &c. more then CHRIST and their owne soules, like the *Bethlemites*, let Christ lye in the stable amongst beasts; for they can not afford him one corner in their hearts.

Againe, it is the sin of thousands, that professe Christ to bee their Husband and Sauour, that yet breake their couenant, and serue the world and the flesh; that pretend they loue the Lord Iesus Christ, and yet betroth themselves to the world, the flesh, and the diuell, and serue them. Now how could any man bee content with this, That his wife should say shee loues him, and yet sets her heart vpon another man? So, how can wee thinke that God will take it as

our hands, if wee will make shew that we loue Christ, and yet are euer dallying with the world, Christs enemy? Oh hee is a iea-
lous God, and will neuer indure it at our hands.

And lastly, by the rule of this Doctrine of the Papists heere no lesse to be reprooued; who so much robbe God of his honour, calling vpon Saints, and pray-
ing vnto them; nay, preferring the Virgin *Mary* before Christ himselfe; giuing honour and a-
doration to Saints and Angels, making them Mediatours and Sauours: they shall finde one
day, that G O D will not put vp this robbery at their hands; but will shew his iea-
lous and ter-
rible anger against them, as most sacrilegious persons, and robbers.

It must stirre vp every Chri-
R 3 stian

Ps 2.

Phil. 3. 7-8.

stian man to labour to finde his
 heart rauished with the loue of
 Christ Iesus; so as hee can say,
 out of the affection of his heart,
O thou whom my soule loueth! so
 as if the question were deman-
 ded, what I loue best? I can tru-
 ly say, *I loue Christ Iesus more then*
the whole world: yea, I account all
things but losse and dung to winne
Christ. And where men find this
 true affection and loue of Christ
 in them, it is a certaine signe of
 their saluation: that *God* hath
 cast his loue vpon them, that so
 the loue of *God* drawes loue to
 him againe. As the light of the
 Sunne lights on the eye, and by
 it we see the Sunne againe. And
 as by the picture in the Waxe,
 wee know the Seale: so by our
 loue to *God*, wee know his loue
 to vs. O how should this cause
 euery man and woman, and e-
 uery

very mothers childe amongst vs, to examine their loue towards Christ, that so they may gather some assurance vnto their owne soules, that Christ hath cast his loue vpon them. And to doe this, aske mee this question of thine owne soule: Doest thou desire, with the Apostle *Paul*, to bee loosed, and to bee with Christ? Tell mee, is it meate and drinke vnto thee to doe the will of Christ? Is thy hand euer ready (according to thy abiliy) to bestow any thing vpon Christ, & for the advancement of his glory? Doest thou labour in the place wherein thou liuest, to aduance the glorious Gospell of Iesus Christ? Canst thou bee content to vndergoe shame, disgrace, trouble, persecution and bonds; yea, death it selfe for Christs sake?

Phil 1.25.

Note.

R 4

Doth

Doth the remembrance of his comming to iudgement cheere vp thy heauy soule? And doest thou cry with the Spoule of Christ, *Come Lord Iesus, come quickly?* These bee markes and tokens whereby thou maist discern whether thou doest loue Christ Iesus, yea or no.

Markes to
discerne
our loue
to Christ.

But becaule all men are ready to say that they loue Christ, or else it were pittie they should liue, and the like; when indeede the loue of Christ is not in them: I will yet proceed a little further, and obserue a few notes and markes of this pure and hearty loue to Christ, which are most certaine signes of grace.

1. By our
loue to his
word.

11. 19. 67.

First, if wee loue Christ, wee will loue his word, delight in it, and esteeme it aboue gold and pretious stones. *Lord what loue haue I vnto thy word* (saith David)

Dauid) all the day long is my study in it. Yea, it is altogether impossible for a man to bee religious, to feare God, and to loue him, that hath no sound loue, nor delight in the word of God: so that by our loue to his word, wee may iudge of our loue to Christ: No loue nor delight in the word, surely no loue nor delight in Christ: great loue to the word, great loue to Christ. In the valewing of this pearle, *Dauids* practise is notable, who made the *Testimonies of Gods* heritage, and the very ioy of his heart, and esteemed them aboue gold, yea aboue fine gold. And therefore seeing most men haue no delight in the word, seldome or neuer heare it (vnlesse it bee for fashion sake) reade it, or meditate in it day or night: it is a certaine token that the loue of
Christ

Verse 111.

Christ is not in them.

2. By our
loue to his
Saints.

1. Iohn 3.

Secondly, if wee loue Christ Iesus with all our heart, wee will loue those whom hee loues, his blessed members, true Christians. Hereby (saith Saint Iohn) *wee know that wee are translated from darkenesse into light, because wee loue the brethren.* David testifies of himselfe, *All my delight is vpon thy Saints.* It is our duty to loue all, but wee must loue the Saints with a peculiar and speciall loue, as heires with Christ, and members of the same body with vs. Therefore seeing men generally hate the members of Christ, contemne them, and despise them; doth not this make it very apparant, that the loue of Christ is not in them? *For the world loues her owne; But because I haue chosen you out of the world. therefore the world hateth you.*

Ioh. 15. 19.

Third-

Thirdly, if wee loue Christ Iesus, we must shew it by our obedience to his Word, and to his holy Lawes: for so saith Christ, *If yee loue me, keep: my Commandements.* Little obedience, little loue; no obedience, to Christs will, no loue, hearty obedience, hearty loue. And therefore seeing generally men rebell against his word, and breake his Commandements; though these men should sweare they loue Christ, yet are they liars, and the loue of Christ is not in them. For, who can byleeue that a Traytour can loue his Prince?

3. By our obedience.

Ioh. 14-23

Fourthly, if wee loue Christ Iesus, wee cannot endure to heare him blasphemed, rayled on, reuiled, his word contemned, or his Sabbaths prophaned, but it will grieue vs at the very heart, and we will (to the vtmost of our power

4. By our suffering for Christ.

power) defend his cause, as a loving childe the cause of his father; and a faithfull servant, the credite of his master. And withall, it will make vs bee content to indure some tryall and persecution for his sake: yea, losse of liberty, wealth, riches, yea life it selfe, who hath so loued vs, that hee shed his blood for vs. Thus much of the affection of the Church towards Christ Iesus. Now wee are to come to the petitions themselves.

*Shew thou mee, O thou whom my
soule loueth, where thou feedest
&c.*

THe Church heere, as in many other places of the holy Scriptures, compares Christ Iesus to a good and faithfull shepherd, as the Prophet *Esay* describes

scribes him, He will gather together his Lambs. And againe, Behold, I will require my flocke of the Shepheards, and I my selfe will feede my sheepe, and cause them to rest quietly. This is acknowledged of the Prophet David: The Lord is my shepheard, therefore I cannot want. Yea Christ doth thus encircle himselfe, saying; I am the good shepheard, &c.

Elay 40.

Ezech. 34.

Psal. 23. 1.

Ioh. 10. 11

Now the Church of Christ doth put vp her request to this great Shepheard and Doctour of his Church, that hee would be pleased to tell her where hee feedes his sheepe with the preaching of the Word, and the vse of the Sacraments, that so shee may ioyne with them, there to be fed and comforted.

Genel.

Quest. But, was not this the true Church that moueth this question? what is then that other

Object.

ther Church, or flocke shee enquires after?

Resp.

Reuel. 4.

Ans. I answer: Howsoever the Church of God is but one in all the world, yet it hath diuerse hearts. As the Ocean sea, though but one, yet it is called by diuers names, according to the place where it lies: Euen so the Church of Christ, though but one, yet it hath diners parts as the Holy Ghost distinguisheth of it, writing to the seven Churches which are in *Asia*: Now of the whole Church of Christ, some part of it bee at peace and rest, free from persecution, when other partes may suffer persecutions, molestations, and bee vexed by the Diuell and his instruments, whom hee sets a worke. Now in this place, the Church of God in persecution and great affliction, desireth

reth to know of Christ, *where hee feedes his sheepe*, that is, where the Church is at rest and peace, where the word is purely preached, the Sacraments duely administered, and Discipline duely performed, that shee may ioync with them in the seruice of Almighty *G O D*.

From this request and earnest suite of the Church vnto Christ, to know where hee doth feed his sheepe, wee learne that it is a true note of a sheepe of Christ Iesus, to hunger and thirst after the word of *G O D*, to enquire where Christ feedes his flocke, where the word is truely and faithfully preached, and the Sacraments truely administered. And this doubtour Sauror himselfe obserueth to bee the earmarke of his sheepe; *My sheepe heare my voyce; and I know them,*
and

Doct. 2.

The true note of a sheepe of Christ, to Hunger and thirst after the word of God.

Ioh. 10. 27.

and they follow mee: but the voyce
 of a stranger will they not heare.
 This affection was in godly Da-
 uid, O Lord, how amiable are thy
 Tabernacles? how doth my soule
 long after thy Altars? O when shall
 I come and appeare before the Lord
 in Sion? And this duetie is im-
 posed vpon euery Christian, to
 haue an earnest affection vnto
 the Word of God. As when a
 man is hungry, the veines suck-
 ing moysture in the bottome of
 the stomacke, hee feels a paine
 which makes him desire meate:
 euen so our soules void of grace,
 and nourishment vnto eternall
 life, they should hunger and
 thirst after Christ and his righ-
 teousnes, after his word, which
 is the Spirituall foode of our
 soules. And till a man bee hun-
 gry, hee longs not for meate, hee
 desires not foode: so, till wee see

John 6. 33

our wants, we neuer seek to haue
our soules fedde with the word
of God, Now in that so few de-
sire the word of GOD, and so
few esteeme of it, it shewes that
very few doe feelee their want of
food, very few can discerne their
misery, and wretched estate; but
most men run on in sinne, blesse
themselues in their euill wayes,
and neuer say, *Alas, what haue I
done?* we must desire the sincere
milk of the word, as the infant
the mothers breast; *And as the
Hart doth the riners of waters;*
Psal. 42. and as the Church doth
heere; *Shew me, O shew me where
thou feedest thy flocke!* We should
doe as the earth doth in time of
drought; shee opens her mouth,
begging and gapiug vntill the
Lord send a raine. The beggar
neuer begges hard till he sees his
owne want, and then hee will
stand S spare

1. Pet. 2. 2.

spare no time, labour, nor words,
 for till wee see our owne wants:
 wee will neuer seeke for the spiri-
 tuall foode of our soules. But
 they bee blessed which *hunger*
and thirst after Righteousnesse,
Mat. 5. 6. though we thinke we be
 happy when wee feele no want;
 as it is a common thing to say,
 I neuer doubted of my saluati-
 on, I would bee loath my consci-
 ence should trouble mee, &c.
 But certainly it is the beginning
 of grace, to finde our selues to
 want grace. Those that doe eate
 meate with a full stomacke, it
 doth them least good: So they
 which are full, and feele not the
 want of the word, it doth them
 little good.

Reas. I.

And the reason is, that if wee
 doe not hunger and thirst after
 the Word of GOD, wee can
 neuer enioy the varietie of all
 those

those good things that are treasured vp in the VVord to make vs truely happy; forasmuch as all good things which wee haue and doe enioy in this present life, they are appendences to the VVord; by which VVord, and by Prayer, they are sanctified to vs. Now it is got and obtained no other way, but by thirsting after it. As the blessed Virgine sayth in her Song, *Luke 1. v. 52. Hee filleth the hungry with good things, and the rich hee hath sent emptie away.* VVhich may serue to comfort the poore children of God, which shew their thirsting desire, by their great labour and trauell, to heare the VVord preached, though they meete with mockings and scotfings for it, by such as are farre from thirsting after it of themselves.

*Reas. 2.**Pro. 27. 7.*

Secondly, if wee should not eagerly seeke after the word of God, wee should neuer know how much wee are beholding to the Lord for the manifold graces, and blessings, which wee receiue dayly from our most mercifull God thereby. For so sayth Salomon. *The person that is full despiseth the hony-combe; but vnto the hungry soule, euery bitter thing is sweete:* So that when wee shall see our spirituall po- uerty without the Word, that we should euen faint and starue, and pine away, it will then make vs prise the excellency of that benefite wee enioy, when wee haue the same truely and sincerely Preached and Taught amongst vs.

Use 1.

Seeing this longing desire after Christ, and his Word, is the Eare-marke, and the Wol-
marke,

marke, the Badge, and the Brand of the Sheepe of Christ, the true Church and children of God: this doctrine then maketh a plaine distinction betwixt the Sheepe of Christ, and the stinking goates of Sathan. The Sheepe of Christ long after their Sheeheard; desire to be instructed by him; hunger after the Word preached and taught; wish for the Sabbaoth, enquire *where Christ doth feede his sheepe*, in the greene pasture of his Word and Sacraments: but the goates of Sathan loath the word, and the preaching of it, *They treade downe the pasture of the sheepe*, *Ezech. 34.* yea, they are weary of it, they will not goe to the doore to heare, *Malac. 2.13.* they can bee content as well to want it, as to haue it: so as hereby wee may iudge our owne e-

S 3

states,

estates, whether we bee the true
Sheepe of Christ, or the stinking
goates of Sathan; the children
of God, or the limbes of the di-
uell. Doeſt thou loue the word
of GOD more then thine ap-
poynted foode? Tell mee, doeſt
thou deſire to bee taught in the
Word? Enquireſt thou where
Chriſt doth feede his Sheepe
with good Paſture? And doeſt
thou delight in the Word? *Iohn*
10. 27. Theſe are the care-marks
of Chriſts Sheepe, and may mi-
niſter comfort vnto thy ſoule,
that thou art one of thoſe that
belong to his Folde. But if on
the contrary part thou loathe
the word of God, and haſt no
deſire at all to treade in GODS
House, but ſpendeſt the Sabaoth
irreligiouſly, vainely, and pro-
phanely, at the Dice, at Cards,
Bowles, or Tables, O deſeue
not

not thy owne soule. It is a signe thou art none of Christs sheepe, but one of the stinking goates of Sathan: and there will come a day of separation, when Christ Iesus the great Shepheard will diuide the Sheepe from among the goates, when hee shall *set the sheepe on the right hand, and the goates on the left. Mat. 25. 33.*

This Doctrin doth serue to reprocue three sorts of men:

First, Atheists, which bleare out the tongue at all Religion, and Christian Pietie, making a mocke of *G O D*, of his Word, and of all holy Dueties; that thinke it lost labour to bee religious, and that there is no good got by hearing Sermons, and leading of a godly life. Oh it hath euer beene the cursed thought of mans heart to thinke so, as was vsed in the time of the

Use 2.

Three
sorts of
men repro-
ued.

I.
Atheists.

Prophet *Malachie*; It is lost labour to serue the Lord, and what good commeth there by seruing of God? Ah poore soules, all this while they can minister no comfort vnto their owne soules, that they are the sheepe of CHRIST but a fearefull expectation of Iudgement. For in what a miserable and wretched estate is that man, which knoweth not whether hee bee in the estate of Grace, or not? A Sheepe of Christ, or a Goate of Sathan? with what cheere can hee eate one meales meate, or sleepe one night, that wants this assurance? O then, let such bee warned betimes, that if they looke to haue any comfort in death, and after death, that now they labour to bee approued for the Sheepe of CHRIST.

2.
Papists.

Secondly, the Papists which barre

barre the people from the preaching of the Word, and keepe them in miserable ignorance and blindness: And all others which seeke by all meanes possible to hinder *CHRISTS* sheepe from endeaouering to be taught, which otherwise would enquire *where Christ feedeth his sheepe*: where the Word is truly preached and taught, and the Sacraments duely administred. These are like the Scribes and Pharisees, *who shut up the Kingdome of heauen; that will not enter themselves, nor suffer them that would.* Oh, what sacriledge doth that adulterous church of *Rome* commit, that take from the people, the key of Knowledge, yea and nuzzle them in ignorance, teaching, that it is sufficient to beleeue as the Church doth beleeue. Whereas the Scriptures doe

Rom. 12. 2.
Phil. 1. 10.

Mat. 15. 14

3
Carnall
Protestants.

doe require of all men the spirit of discerning, *Eph. 5. 15. Try the Spirits whether they bee of God:* that so they may allow of those things that are good, and bee without offence vntill the day of Christ: otherwise, if they follow their false teachers, they are sure to perish, *For when the blind leade the blind, they both fall into the pit of destruction.*

Thirdly, all carnall Protestants, and secure worldlings: who, although they doe enquire where they may buy a good bargaine, or get a good purchase, and labour for that; yet neuer inquire *where Christ feeds his sheepe.* Oh, it is a wonder to see how men do couet pleasures, profites and preferments: these they seeke for with might and maine. But for the Ministerie of the Word, to haue it truely taught

taught the, that their soules may be saved: this they esteeme not, they looke not after it. Surely, by this they declare to the whole world, that they are none of Christs sheepe: For if they were, *They would heare his voyce and follow him, Ioh. 10. 27.*

Seeing the true Church of God doth heere seeke to Christ Iesus to bee taught, and directed, wee learne that it is the duty of the true Church of GOD, to acknowledge Christ Iesus alone, for their great Pastour and Shepheard, the onely Head and chiefe Doctour of his Church, and therefore to be ruled by him and his Word alone, to be content to bee ledde and guided by this great Pastor and Shepheard of the Church, as in *Iohn 10. 28* *I am the True Shepheard, and doe know mysheepe, and am knowne of*

Doct. 3.

The Church of God doth acknowledge Iesus Christ for her chiefe Shepheard

Ioh. 66-8.

Eph. 2. 22.

Colos. 2. 19

Math 28.

of mine. This is acknowledged by Peter in the behalfe of all the Disciples, *Master, to whom shall we goe? Thou hast the words of eternall life.* And Christ hath promised to bee present with his Church, *Euen to the end of the world.* And againe hee saith, that *where two or three are gathered together in my name, I will bee in the midst amongst them.* Now the duety of Christ this great Shepheard, it standeth in two things: First, to gouerne his Church, prescribing vnto them Lawes, binding the consciences of all his Members: And secondly, by his grace, to quicken, and to put a spirituall life into them: So that they shall bee able to say, That they liue not, but CHRIST in them.

Reason.

And the reason is to bee marked

ked and considered, which
serue likewise for the confirma-
tion of this point of Doctrine
vnto vs, is because the worke
of saluation is wholly and onely
wrought by him, and no part
thereof is reserved to any crea-
ture; as the Apostle witnesses,
when hee saith, That amongst
men *there is no other name gi-
uen vnder heauen, whereby wee
may bee saued, but onely by Iesus
Christ*: And the Authour of
the Epistle to the *Hebrewes* wit-
nesseth the same thing, when hee
saith, that *hee is able perfectly to
saue them that come vnto God by
him.*

This condemnes the Church
of *Rome*, as no true Church of
God. First, because they will
not content themselues with
Christ Iesus to bee their great
Pastor, and generall Shepheard;
but

Use 1.

but they haue set vp the Pope his Vicar, and matched him, yea preferred him before Iesus Christ. Nay, they will not bee content with that pasture which Christ alloweth for his Sheepe; the greene pastures of his holy Word, and cleere streames of his blessed Gospell; but they will feede on the filthy Trash, and dirty Drugges of their owne deuising: the fond and foolish deuices, inuentions, and traditions of men, of their Popes and Cardinalls: So as they declare to the world they are no sheepe of CHRIST, *In that they will not heare his voyce and follow him, Iohn 10.17.* nor bee content with the foode hee hath prepared for them, but feede on the filthy and foule puddles of mans traditions.

Use. 2.

This may serue to admonish
all

all the faithfull Ministers of Iesus CHRIST, which stand in Christs steed: That they teach nothing but the trueth of God; wholesome doctrine, not their owne deuices and dreames: but that which they perswade themselves Christ would speake, if hee were present. So on your contrary part, you that are the hearers must content your selues with the Pastures of Gods Word, the plaine and the pure Preaching of the word of God, and not to bee carryed away to listen after strange Shepheards that teach erroneous doctrine that may corrupt; or the deuices of man, which may tickle the eare, and not worke grace in the heart. And such are the vile Doctrines of the Church of Rome, which will rather bane and poyson mens
soules,

soules, then edifie them; as their doctrine of Merites, Inuocation of Saints, praying for the Dead, and a thousand the like. The which, because they haue no footing in Gods word, are here condemned, as no wholesome pasture for Gods sheepe to feed vpon,

Thus much for the Churches first request. The second followeth.

And where thou causest them to lie downe at Noone.

FOR the better vnderstanding of those Wordes, wee must know; how that it was the manner of the Shepheards in those hote Countries, to drive their sheepe to the pasture in the morning; and after, when the Sunne waxed hote, to drive them to the

the water and at noone to carry them to som shadow, where they might rest in the heat of the day, lest they should be annoyed with the scorching heate and beames of the Sunne.

So heere the Chutch of God and the Spouse of Christ, compares Christ to a faithfull and true Shepheard, and intreates him to tell her *where hee doth cause his Flocke*, that is, his faithfull people, to finde shelter and comfort in the heate of percecution, when the *Sunne* is hottest at *Noone day*; that is, in the greatest and hottest persecution of the Church of God in the most dangerous and troublesome trials and times of greate extremitie, which is heere ment by *Noone day*; when the sunne is most hote and scorching, according to that

T of

Math. 13. 6
and v. 21

of our Sauour, speaking of one
sort of euell hearers: And when
the Sunne was up, they were, par-
hed, and for lacke of rooting, wi-
thered away.

From whence
wee obserue
a twofold in-
struction.

1. That the Church of
God sometimes is in the ve-
ry heat of persecution.
2. That Christ the good
Sheepheard euen then for-
sakes not his, but at Noone-
day, euen in the extremitie
of the same, provides a sha-
dow and place of comfort, &
refreshing, for those that are
his sheepe.

Obiect. 3.
The
Church of
God some-
times is in
the very
heate of
persecu-
tion.

2. Tim. 3.

12.

First, we are taught heere
that it is the will of GOD, that
his Church sometimes should
bee tryed: And it is his will that
sometimes his People should
vndergoe persecutions, accor-
ding to the rule of the Apostle
S. Paul, whosoener will liue godlie
in Christ Iesus, must suffer persecu-
tion.

tion. This is expresly taught by the Prophet *Dauid*, *Great are the troubles of the righteous, but the Lord delivereth him out of all.*

Psa 34. 19

This was the condition of the *Israelites in Egypt*, who remayned there a long time in cruell bondage vnder *Pharoah*, *Exod. 1.*

12. And in *Hesters* time, how weare the poore people of *GOD* in the heate of perlecution!

Est. 2. 23

This was the State of the whole Church of the *Hebrewes*, described thus, That some were

racked and would not bee delivered, that they might receiue a better resurrection: And others

*Hebr. 11
25. &c.*

haue beene tryed by mockings, and scourgings; yea moreouer, by bloud and imprisonmant: They were

stoned, they were hewen asunder, they were burned, slaine with the sword, wandered vp and downe

in Sheepes skippes and in Goates

T 2 skinner,

skinner, being destitute, afflicted, and tormented, whome the world was not worthy of, &c. This we might further consider in the examples of *Abraham, Isaac, Jacob, Iob, Ioseph, David, Ieremy,* and the like, whole liues are a plentiful store-house to testifie this truth, That the people of God doe many times endure manifold afflictions, and sundry tralls. And this haue wee had experience of in this Land in the dayes of *Queene Marie*, when the Sunne shone hot, and that the fire of persecution was great, to the wasting of the bodies of many a deere Child of God: So that if wee hope to liue with Christ in the Church Triumphant, wee must first die with him in the Church Militant. For none shall raigne with Christ there, that haue not first suffe-

suffered with him heere : Nor none shall haue their teares wiped from them in Heauen, that haue not first shed them on the earth- Thus hauing seene the Doctrine, that is the State and condition of Gods Church heere vpon earth, to vndergoe sometimes many and grievous afflictions. Now let vs see the Reasons, that so the Doctrine may leaue the greater impression in euery one of our affections.

In regard of Gods enemies themselves which know not the Father, nor IESVS CHRIST his Sonne ; they haue nothing to stoppe and to stay their rage and malice , as our Sauour witnesseth, when he sayth : *They shall excommunicate you, yea the time shall come, that whosoener killeth you, will thinke that hee doth*

Reas. I.

doth GOD service. And these things will they doe, because they haue not knowne the Father, nor yet mee: So that it is no maruel though the enemies of Gods Church doe rage against the faithfull seruants of God; being stirred vp thereunto by the instigation of Sathan; seeing that they know not God, nor Iesus Christ, but haue their eyes blinded by Sathan the Prince of the world.

John 15 19

Reas. 2.

GOD suffereth his children many times to vndergoe some sharpe and bitter triall of affliction, and to suffer euen the burning heate of Persecution, to make knowne the Vertues and Graces of his Children: as Saint Paul sayth; *It is necessarie that afflictions should come, that the elect may be manifest who they be.* As it is not possible to know the

the valour of the Souldier if hee lie alwayes in the Campe, and neuer come into the Field: So is it impossible to know the Courage, Patience, Obedience, Zeale, Loue, &c. of his Children, till triall come. And therefore GOD would haue *Abraham* tempted, to make his faith knowne. So *Iobs* patience, *Danids* pietie, *Pauls* courage, &c. The earth which is not tilled and broken vp, will yeeld nothing but briars and thornes: And Vines will waxe wilde if they be not pruned and cut. Euen so the vnruly affections of our hearts, as so many noy-
some weedes; would quickly ouer-runne the whole man, if the Lord, by sanctified afflictions: should not manure vs. *It is good therefore (sayd Ieremy) for a man to beare the yoke in his*

Lam. 3. 27.

youth And in another place the same Propheer sayth, *Ier. 48. 11. Moab keepeth his sent, because hee was not powred from vessell, to vessell, but hath bene at rest euer since his youth.* There are besides these, diuerse other reasons, wherefore the Lord doth thus exercise his deere children in this life, with crosses and afflictions: as to humble them for sinnes past, and to preuent sinne in them for the time to come: Because, when wee shall perceiue, that the onely weapon whereby Sathan woundeth our Soules, is sinne, it will make vs repent of sinnes that are past, and warie of sinnes for the time to come: And also to humble the pride of our hearts; For knowledge puffeth vp; and in whatsoeuer things wee goe before our brethren, naturally wee waxe

waxe proud of the same. Now the Lord by these afflictions, like a skillfull Phisition, lets out the surperfluous humours of pride and vaine-glory, when wee shall see what wee are by nature.

Well, let vs make some vse *vse.1.* of this Doctrine to our selues, Wee haue had a long Morning, and yet are in peace and rest: but it will not euer bee Morning; the Sunne will rise and it will bee *Noone day*, the Lord will haue a time of triall It is the Lords vsuall dealing, after long time of peace, to bring some trials, that the Elect and true Christian may be discerned. Of all things in the world the Lord cannot indure that his glorious Gospell should bee contemned, and despised, as it is at this day amongst vs: Oh then,

Luk 14. 25.

then: seeing that wee must euen
 looke for a triall; Let vs prepare
 and arme our selues with all
 needfull vertues, with patience
 with humility, with courage,
 zeale, &c. Alas! any thing will
 serue the turne now to bee a
 Christian; a small matter: But if
 in the time of triall wee shrinke,
 or else yeeld vnto the enemye,
 then wee shall shew that wee are
 but hypocrites and cowards.
 Oh then, let vs bee good Souldi-
 ers now in the time of peace,
 prouide and sharpen our wea-
 pons against the time of warre:
 Let vs cast it what it will cost
 vs to bee the Sheepe of Christ,
 losse of Lands, Liuinges, Gold.
 Siluer, liberty, country, yea life
 it selfe; yet to resolute by the
 helpe of God, neuer to bee
 ashamed of the Gospell of
 Christ, let persecution come
 neuer

neuer so hote vpon vs.

Secondly, wee learne hereby, *use 2.*
not to promise vnto our selues
worldly Peace and Prosperitie,
while wee doe liue heere. For this
life is the time of a Caristian
mans warfare; neither must wee
looke to finde Heauen vpon
Earth: for it wee will be Christs
Disciples, wee must take vp his
Crosse and follow him; we must
not dreame of a victory before
wee fight. For it is the lot of the
godly to suffer persecution, yet
this may bee the comfort and
stay of a Christian Soule in the
middest of them all That the
Lord will dispose of them so
as that they shall worke to the
best to them that loue God, and
neuer depart from vs, but shall
leaua blessing behind them, so
that wee shall bee sure of this,
that wee shall gaine more in the
Spirit

Spirit, then wee can loose in the flesh.

Pse 3.

Thirdly, seeing it is the will of God, that his owne true Church and faithfull children shall be tried, and vndergoe the heate of persecution: let vs heere learne to bee wise, neither to thinke that wee are out of Gods fauour if wee bee tried, or to thinke the worle of the Gospell of Christ, because the Crosse and triall goes with it. Wee are ready to thinke the Lord loues vs not; or that the Gospell, the which wee professe is not a good profession; because wee see it hated, persecuted, and railed on by wicked men. Well, it is that which God will haue, it was the condition of Christ Iesus before vs: and vnlesse wee looke that the seruant should bee greater then

then the Master, it must bee ours.

Secondly, wee learne from hence, that though it may bee sometimes *Noone day* with the Church of God, hot and bloudy persecution, yet Christ hath euera shelter and shadow for his people; Hee hath a Lair for them, a place of shelter, shadow, and comfort; he is euere present with his Church and people in the hottest time of persecutions and afflictions to comfort them, to refresh them, to ease them of their misery, to deliuer them. This the Lord expresseth in the Prophet *Esay* 54. 7. 8. *For a little time haue I forsaken thee, but with greate compassion will gather thee: for a moment in mine anger I hid my face from thee, for a little season, but with euerlasting mercy haue I had com-*
passion

Doct. 4.

Christ leaues not his Church, in the heat of persecution, but prouides comfort for them.

Psalm 1.

passion on thee. This doth the Prophet David make manifest, that notwithstanding the rage and malice of Gods enemies, Hee that dwelleth in heaven shall laugh them to scorne, the Lord shall haue them in derision. This comfort is excellently set forth by the Prophet Esay, when hee saith in cha. 43. 1. 2. But now thus saith the Lord that created thee, O Iacob, and he that formed thee, O Israel, feare not: for I haue redeemed thee: I haue called thee by thy name, thou art mine: when thou passest through the waters, I will be with thee, and through the flouds, that they doe not ouerflow thee: when thou walkest through the very fire, thou shalt not bee burnt, neyther shall the flame kinde vpon thee: For I am thy Lord God. Thus prouided hee for his Church in the dayes of Hester, when

Ester. 3.

when they could see no meanes to escape. What a mischief had *Herod* inuented against the *Messiah*; so secretly, as that hee disclosed the secret of his heart to none, but pretended to the Wise men, that his intent was to worship Christ? yet the Lord did bring his deuice to naught; and *Ioseph* and *Mary*, with the child *Iesus*, was deliuered *Peter* being cast into prison, should euen the next day haue beene executed; yet through the prayers of the Church, was deliuered. This Doctrine is further cleared by the examples of *Ioseph*, *Iob*, the Church in *Egypt*, *Daniel*, the three children, *Sidrach*, *Misbach*: and *Abednego*, who for a time indured shame and reproch of the crosse: yet afterwards the Lord returned vnto them when the time of refreshing

Matt. 2. 13.

Acts 12. 16.

Gen. 41. 14.

Exo. 12. 41.

Dan. 6. 23.

Dan. 3.

freshing came. So that howsoeuer Gods children may bee vnder the heate of persecution for a time, it shall be but for a time; hee will not leaue them destitute of helpe, and comfort for euer, but will, in the end, deliuer them.

Reason I.

The Reasons seruing to confirme this Doctrine, are manifest. First, consider the Titles by which GOD is called, as a *Father*, to shew the care that he taketh ouer his Church, as his children, to prouide for them, and to gouerne them. For what father will not saue his childe, if possible hee can, from fire, or water, or some other eminent danger? *Now then. if wee that are euill, know how to helpe our children, how much more shal our heauently Father, that knoweth all things, giue good things vnto his*

Rom. 6. 4
Iohn 10. 1.
Math 7. 11.

his children? Again, Christ is called by the name of a *Shepherd*, as the Church doth confesse in this place. Now, will the Shepherd see the sheepe goe astray, and not bring them into the right way againe? or suffer the wolfe to deuoure the sheepe, and not rescue them? And what shall wee thinke that Christ the true Shepherd of his Church will bee more carelesse of his Flocke, whom he hath purchased vnto himselfe with no lesse price then with his owne heart Bloud; then an earthly man is of his sheepe? Seeing then that Christ Iesus is the King of his Church, and the shepherd of his sheepe, we neede not doubt but that hee will defend his Church, and saue his sheepe, so that none shall be able to destroy them, or take them out of his hands.

Secondly, our weaknesse and naturall corruptions are not hidden from the LORD: *Hee knoweth whereof wee are* & made *hee remembreth that wee are but dust.* And therefore sayth the Apostle, *God is faithfull, which will not suffer vs to bee tempted above that wee are able, but will euen give the issue with the temptation, that wee shall bee able to beare it.* So then, whether wee consider the Office of Christ as a shepheard to keep his Church; or the mercie of Christ, that is euer ready to couer the wants of his Seruants, making their afflictions to bee but momentarie: in these two respectes wee may safely gather, that the Lord will neuer forsake his children, nor leaue them in their dangers, but provide for them both shelter and comfort; when they shall

shall find the heate of afflictions to shine most hottest vpon them.

Use I

The vsc serues to direct vs to whom wee should goe in time of trouble and greate distresse: for if Christ be our shepheard wee are to flie to him; He is a faithfull preseruer of them that trust in him. Shall wee goe to Saints or to Angells? Doublesse Abraham is ignorant of vs, and Israel knoweth vs not, Esay 63.16 What then, shall we trust in our charots or in our horses? Doublesse a horse is counted but a vaine thing to saue a man, Psalme 37.17 Surely; we cannot honour him more then when wee depend on him, and rest vpon his mercie. Thus Daniel behaued himselfe in all his extremities, flying vnto God as a sure refuge, I will say to the Lord, O my hope, and my for-

Pla 91.2

V 2 tresse,

trousse, He is my God, in him will I trust, Hee will deliuer mee from the snare of the Hunter, and from the noysome pestilence: His eares are alwayes open to the cries of his children, hee putteth their teares into his bottle. So long therefore as wee haue a voyce to call vpon G O D, or a heart to sigh and groane vnto him, wee haue comfort and assurance to bee deliuered, and that hee will not leaue vs nor forsake vs in danger.

Use 2.

Heere is matter of endlesse comfort vnto the Church and children of God, that wee know that the Lord Iesus Christ promisseth thee hee will prouide a Lair for vs, a place of comfort and refreshing, a shaddow euen at Noone day in the heate of bloody persecution. Many indeede are our infirmities, feares, cares,

cares, sorrowes, and troubles,
yet in middest of them all, the
childe of God may say with the
Prophet; *why art thou cast downe*
(O my soule) and *why art thou so*
disquieted within me? O waite on
God, for I wil yet giue him thanks
He is my present helpe and my God
Psal. 42. 5. O then let vs bee con-
stant: let vs comfort our selues in
Christ Iesus, let vs not for feare
or danger deny Christ and his
Gospell; for CHRIST wil bee a
shelter vnto vs to refresh vs, and
deliuer vs.

This sheweth the most woe-
full and desperate estate of all
wicked and vngodly men, who
being out of Gods fauour, not
beleeuing in Christ, nor repen-
ting of there sinnes, in time of
persecution, when the Sunne
waxeth hote; Alas, they shall
not know where to hide their

vs. 3.

heads, for they shall finde no shelter, nor comfort, nor no place of refuge: For Christ is a shelter onely to them that beleeue in him, and obey him. And therefore thou which art a wicked man, an impenitent sinner, a prophane person: Alas what wilt thou doe? and which way wilt thou turne thee in the time of trouble and calamitie? when the Sunne waxeth hote in the heate of persecution and scorching triall? Whither then wilt thou runne for shelter? Alas, thou shalt then be as a mad beast, which in the heate of the day runnes vp and downe, and findeth no couert. So shall all wicked and impenitent sinners haue no place of succour, but lie open to all GODS iudgements; to bee scorched, yea euen consumed with the fire of Gods discipline.

displeasure; when the righteous,
those which are in Christ Iesus
shall finde shelter.

Now followeth the Reason
which shee useth to mooue the
LORD IESVS CHRIST
to grant her request: taken from
the great perill and danger she
was like to fall into; Namely, lest
beeing left without his direction
and comfort, shee bee constrain-
ned to *Turne aside to the Flockes*
of the companions: that is to say,
to leaue the true Church, and
worshippe of GOD, and ioyne
with the false Church, to comit
idolatry, called here, *the flockes of*
the companions: Not for that they
are either **CHRIST** his com-
panions, or the companions of
his Church and people; but be-
cause they account themselves
so; yea, they thinke, and call
themselves **CHRIST** compa-
nions.

The church
reaches rea-
son of her
request.

nions. And if this thing should come to passe through want of Christs assistance to direct her, and to comfort her in perfection; then it shall not bee for his honour; nor her good. This is the summe and substance of her Reason.

Doct. 5.

It is altogether impossible for men to hold out in time of triall, that are not assisted by God.

Hence we are taught, that it is altogether impossible for men and women, ever to stand out in the brunt of persecution, vnlesse they bee taught of God, and comforted by his Spirit. And hence is it that the Prophet David, a man after GODS owne Heart, and indued with a singular portion of GODS Spirit, doth earnestly begge and craue at Gods hand the enlightning of Gods Spirit, and desireth to bee taught of him; *Opne mine eyes that I may see the wondrous things of thy Law.*

Psa. 119. 8.

And

And againe, Teach me thy Statutes. And againe, Make me understand the way of thy precepts. &c. Yea, CHRIST tell^s the Iewes which murmured against him, because hee said, that no man could come to him unlesse his Father drew him, that all the Elect are taught of God, Iohⁿ 6.45. And this made Paul to pray for the Ephesians, ch. 1. 17. that God would giue them the Spirit of Wisdome, and to enlighten their minds, that they might know what is the hope of their calling, and what the riches are of his glorious inheritance. A notable direction vnto all sorts of men how to behaue themselves when they shall come in to the house of GOD; namely, not to rest on any naturall gift whatsoeuer it bee, wisdome, learning, wit, memory, &c. For
the

3. moth
313473

Rom. 8.
1 Cor. 12.

*the wisdom of the flesh is enmity
with God; But to goe out of
our selues, and to seeke the Lord
in humility, and deniall of them
selues; and then the Lord will
giue vs a discerning Spirit, that
wee shall not bee deceiued. If any
man (saith Christ) will doe my
Fathers will hee shall know of the
Doctrine, whether it be of G O D
Iohn. 7. 17. And a gaine, Christ
promiseth his disciples, being
now to leaue them, and to goe
to his Father, that the Spirit of
Truth should leade them into all
truth.*

Reas. 1.

*And the reasons are,
First, wee are all blinde, and
by nature can hardly see into
the truth, vnlesse Christ direct
vs by his Spirit; for so saith Salo-
mon, Pro. 14. 12. The wayes that
seeme right vnto vs, the issues
thereof are the wayes of death. It*

is

is a part of our misery, that wee
are turned every one to his owne
way.

May 13. 6.

2

Secondly, when wee know it,
Alas, wee are of our selues so
weake, and flesh and blond will
bee so vnwilling to suffer for
Christ his sake, that vnlesse the
Lord do assist vs, we shall not be
able to vndergoe the least temp-
tation that shall be layd vpon vs.

And lastly, the enemyes of
Gods truth are in their genera-
tion, so wise, and so subtile, com-
ming vnto vs in *Sheeps cloathing*,
to deceiue vs, that of our selues
wee shall easily be drawne away
to beleue lies. In all these re-
spects, wee maye safely conclude
the former Doctrine, that it is
impossible for vs to holde out
in the day of triall, vnlesse wee
be assisted by the L o r d s holy
Spirit.

3

This

7se.

This sheweth, that if tryall doe come, and persecution shall arise for CHRIST sake, and the Gospells sake: Alas, most men would yeeld to any Religion, to Poperie, Idolatry, Superstition, *to the flocks of the companions,* to the Church of Rome-to flatter Idolatry. For alas, they know not the truth; *They are not taught of G O D;* They bee blinde and ignorant, and will easily belecue and embrace any Religion.

7se.2.

This must stirre vp euery true Christian, man and woman, to pray to CHRIST as the church doth heere; That hee would teach vs by his Spirit, that hee would open our eyes that wee might see the truth, and that he would giue vs hearts to belecue it, to loue it, and to liue and die in it: That hee would giue

VS

vs the Spirit of Discerning, To
try the Spirits, whether they bee of 1 John 1.4
God, that so wee may discerne
the truth from falshoode. Yea,
wee must so labour to bee fast
grounded in the Truth, that no
winde, nor wether may re-
moue vs; That wee bee sure to
lay a good foundation, that we
doe digge deepe into our owne
hearts, builde on the Rocke, To
hate Poperie and all Idolatric,
to loathe it as the Doctrine of
Diuell. Though they say they
bee the true Church, and the
Companion of Christ, yet bee they
the Synogogue of Sathan. The
maine points of there Religion
being cleane contrarie vnto the
word of God: as are their Do-
ctrine of Merites, Inuocation
of Saintes, worshipping of Ima-
ges, praying for the dead, Sa-
crifice of the Masse; that so wee
may

may, for euer, stand out against that cursed and damnable doctrine of the Church of *Rome*, Yea; let vs intreate the Lord that hee would neuer suffer it to get head againe in this Land: notwithstanding wee haue deserved as great a iudgement; but especially that hee keepe vs that wee neuer ioyne with them in that bloody Religion.

Use 3.

It condemnes all those who are read, either for feare of persecution, or by blindnesse and ignorance, to embrace any Religion; or ioyne with any Church; who to keepe their Livings, hold their Lands, to enioy their honours and pleasures, would turne as doth the winde, and imbrace any Religion; ioyne with Papist, Iew, Turke, yea the diuill himselfe for liuing sake. Oh! the true Church

Church of Christ feare them
selues, and their weaknesse
that they should be drawne away
and seduced to imbrace false re-
ligion: And therefore they doub-
ting the worst, and fearing the
corruption that is in there owne
hearts, pray vnto Christ, that
they may not bee left vnto them-
selues, but that they may finde
streingth from him to
withstand them.

The end of the first Sermon.

A



A Fold for Christs SHEEP.

THE SECOND SERMON.

Of the Church of Christ.

7 If thou know not, O thou fairest amongst woman, get thee forth by the steps of the Flocke, and feede thy Kiddles by the Tents of the Shepheards.

WEE haue heard before of the earnest request of the Church vnto Christ, That he would in mercy shew her where hee feedes his Flocke, and where hee

hee prouideth comfort for them in time of trouble. Here is the most kinde louing, and gracious answer of Christ Iesus vn to the Request of his Church: in the which note three things.

Parts of
the Text.

- 1 His exceeding loue and kinde-
nesse, in that hee calls her, *the
fairest among women.*
- 2 His gentle reproofe of her, *if
thou know not, q.d.* This is very
strange, that thou which art
the true Church, shouldst
not know where Christ feedes
His sheepe.
- 3 His direct Answer to her re-
quest; wherein hee doth an-
swere her to the full: If thou
wouldst know where I feede
my sheepe, that so thou mayst
feede with them; and finde
consolation vnto thy Soule;
*then thou must goe in the steppes
of the Plocke.* That is, thou
must

must embrace the Faith, Religion, the worship and seruice of God, the which my ancient Church from the beginning haue embraced? The Faith, Religion, the Worship and Seruice of GOD, which my ancient Seruants, *Abraham*, *Isaac*, and *Iacob* haue done, and tread in their steps. Secondly, thou must place thy Tent, where the shepheards haue done, the Patriarchs, Prophets, and Apostles of CHRIST, their doctrine taught before. This is the summe and substance of Christs answere vnto his Church.

First, obserue heere, how Christ discribes his true Church and *Sponse*: Hee giueth her a most kinde and louing name, expressing his kinde and singular loue

loue vnto her : *Osbon the fairest among women.*

Quest. But this may seeme strange : for the Church confessed before, that shee was blacke and Sun-burnt, deformed, &c. How then can Christ call her, fairest amongst women ?

Object.

Ans. The Church, and euery true belecuer, are blacke and deformed in themselues, vile and vncleane, and they can see no beautie in themselues, but are blemished yea and stained with sinnes originall and actuall : But as they bee sanctified by his Spirit, washed in his Bloud, and clothed in his Righteousnesse, they bee faire and beautifull in the sight of Almighty God ; because Christ *hath washed them from all their sinnes in his Bloud,* and couered them with the pure robes of his owne Righteous-

Resp.

Ezech. 16.

Doct. 6.

Christ esteemes of
his church
as if they
had no sin

nes; decked and adorned them with the holy and heavenly graces of his Spirit; knowledge, faith, repentance, zeale, patience, &c. According to that speech that the Lord himselfe vseth, *Thou art faire through that beauty of mine, which I haue put into thee.*

Here marke the endlesse loue of Christ Iesus vnto his poore Church and people, that esteems so highly of them, as if they had no spot of sinne or vncleannesse: though they in themselues bee blacke, deformed, and polluted; yet all those who doe truely repent, embrace Iesus Christ, and beleue in him, that are washed from their sinnes, sanctified by his Spirit, and obey his will; all these are faire, yea most beautifull in his eyes. Hee will not looke vpon their sinnes and blemishes,

mishes, but wincke at them, so
 long as they endeavour and de-
 sire to doe his will. This is con-
 fessed by wicked *Balaam*, when
 hee saw that no policy or deuce
 could take any place against the
 Church of God: *He seeth no ini-*
quittie in Iacob, hee beholdeth no
transgression in Israel, Num. 23. 21
 Againe, how goodly are the tents,
 O *Iacob*, and thy tabernacles O *Is-*
rael, as the walltes that are stret-
 ched out, &c. *Num. 24. 5.* So that
 the nature and condition of the
 true Church far exceeds all o-
 ther societies of men whatsoe-
 uer, and is precious and deare
 vnto Christ. Hereunto commeth
 the titles and commendations
 giuen vnto the Church so often
 in this most excellent booke of
 the *Canticles*; *She is as the Roe of*
the field, the Lillie of the Valley,
the fairest amongst women, an

Cant. 2. 1.

and 4.13.
and.5.9.

Orchard of Pomegranats, a fountaine of Gardens, well of springing waters; the spouse and sister of Christ, the Beauty of the Earth, the Glory of the world, & Lillie among Thornes, &c. And againe, Thou art all faire my Loue, and there is no spotte in thee. These, and the like examples, whercof the Scripture is full, all serue to confirme the euerlasting trueth of this Doctrine vnto vs: how deare and precious the Church is in Christs sight, that of all Societies and Assemblies of men in the world, none are more excellent and worthy, none more amiable and louely, none more beautifull and precious then the Church of God, the Spouse of Christ.

And the reason of the Doctrine is apparent: man was first
Reas 1. cast out of Paradise for sinne, neither

ther is there any thing that doth hinder his returne, but onely sin; for it is sinne that makes vs execrable to the Lord, and doth *hinder all good things from vs.* For, as long as sinne remaynes, it is a weightie burthen, to presse downe a sinner into hell; and the wages and stipend of it *is eternall death.* Therefore, if sinne bee taken away and pardoned, as it is from all the Elect, what should hinder their happinesse? God hath against them no matter of displeasure; and the obedience of Christ Iesus beeing imputed vnto them, heauen can not bee denyed vnto them, but they must needes bee saued.

psal 38. 4.

Romans 6

Reason. 2.

Secondly, Christ Iesus doth esteeme highly of his Church; and the Church is most excellent in her selfe, because in it

alone saluation is to bee found, and no where else. When the Lord brought the great and generall deluge over the face of the whole earth, What place was there left more excellent then the Arke, in the which, *Noah* and his Family were saved, and out of the which the whole world besides perished? What was that Arke but a Type and Figure of Christs Church wherein saluation is to be found and out of the which there is no saluation to be looked for? Seeing therefore that remission of finnes is proper onely to Christs Church, and that therein is saluation and eternall life to bee found, we may safely therefore conclude, that the estate of *Christs Church*, and every member thereof, is most excellent and blessed.

The

A Fold for Christs Sheepe.

The vse of this Doctrine is
excellent, as the nature of the
Church is. First then, seeing
that Christ will thus passe by
the finnes of his children, and
iudge them faire, with out any
spot and blemish of sinne, if
they doe truly repent, and em-
brace Him, and his Righteous-
nesse, by faith; Heere is matter
of endlesse comfort to euerie
poore child of God. Doeſt
thou repent of thy finnes and
art truly humbled for them?
Doeſt thou imbrace **CHRIST**
I E S V S for the pardon of them?
Hath God sanctified thy heart
by his Spirit, so as thou hateſt
euerie wicked way, and doeſt de-
fire and eudeuour to obey God
his will in all his Commande-
ments? Well then, comfort thy
selfe, and cheere vp thine owne
foule; Christ Iesus will cover
all

Note.

all thy finnes, they shall neuer
bee layd to thy charge : but hee
will wrap thee in his owne righ-
teousnesse, whereby thou shalt
appeare faire and beautifull in
his sight. Indeed many a poore
child of God, looking on their
owne infirmities, and manifold
corruptions, see themselves to
be blacke indeed, deformed and
stained with sinne; it grieueth
them that they doe hang downe
there heads, and goe drooping
all their dayes, striving and al-
so struggling with their rebelli-
ous, hearts and vile corrupti-
ons, and thinke that CHRIST
I E S U S, cares not for them, can-
not loue them, being so defiled
with sinne. But I say againe, Be
not discouraged; for if thou
doest repent of them, beleue
in Christ, hate thy finnes, and
prayest often vnto God to giue
thee

thee power to withstand them, vsing all godly meanes to withstand them, Christ Iesus will couer them, and passe by them all, as he did deale with *Dauid, Peter, &c.* Oh then how carefully ought all men daily to endeavour themselves to bee the members of this Societie, that so they may haue a part in all these excellent prerogatiues? and then howsoeuer the world doe esteeme of them, counting them miserable, grinding at them with their teeth, and nodding at them with their heads, and euery way contumeliously reproching them; yet are they deare and precious in the sight of Christ, who hath redeemed them with the ransome of his owne blood.

Let vs learne by Christs example heere, that if we see any
good

Use . 2 .

good thing in the childe of Almighty God, to commend it, and to embrace it: and if we see any blemish or infirmity, that wee wincke at it, and couer the same with the cloake of Loue; and not as the manner of wicked and vngodly men; who though they see many good gifts and graces in GODS children, as knowledge, faith, patience, loue, zeale, &c. passe by them all; and if they shall espie but one blemish, or infirmitie, or weakness, by and by they blaze it abroad with open mouth, note them with a blacke cole, calling them Puritanes, Precisians, Hypocrite, and the like; reuiling them in a most odious manner; like a corrector of a Booke, passe by all that is well, and if but one fault, finde that out; like the horse-Flie, passing by many floures,

floures, and sweet hearbs, lights
vpon some noysome sore: these
are not like vnto CHRIST, but
to their sire the Diuell, who is
the Accuser of the brethren.
Thus much for the exceeding
loue and kindnes of Christ Iesus
towards his Church, in that hee
calls her by this kind appellati-
on, *The fairest among women.*

Secondly, his gentle reproofe
of her, *If thou know not: q. d.*
This seemeth strange, that thou
shouldest bee ignorant where I
doe feede my sheepe, where my
truth and Gospell is truely prea-
ched, and soundly professed. But
if thou know not, I will direct
thee, and shew thee how thou
shalt finde it out.

Hence we are taught that the
Church of God, and true belie-
uers, may sometimes be so blind-
ed, and left to themselues, that
they

²
Christs
gentle re-
proofe.

Doctr. 7.

The
Church of
God some
times may
be at that
straight as
not to dis-
cerne the
truth.

they stand at a stagger, and doe hardly know which is true religion, *where Christ doth feede his Flocke*, where the word is faithfully preached, and soundly professed. For wee are all of vs ready to erre by nature. How apt are we in matters that doe concerne our Soules, to bee mistaken? partly, through our owne blindnesse, ignorance, and carelesnesse in not searching of the Truth, and trying of the spirits: and partly, by the subtile policy of the Diuell, who is Gods Ape and so like him in many things, as that it is hard to discerne his flights and falshoods. Wicked men, false teachers, lying prophets, set such a face and shew on their errors, and beare them out with such a countenance, credite, and authority: and the truth is so neglected, plaine, and simple,

simple, troden vnder foote; that it is heard for a man, yea the true Church of God sometimes, to discern where Christ feedeth his Flocke. When as *Elias* was left alone, and *Baals* foure hundred and fiftie Prophets, who could almost then discern the worship of GOD from Idolatry, when all was corrupted? So when *Michajah* told the trueth, and *Ahab* had foure hundred false Prophets, it was hard to discern the truth of God from the lying of Sathan. In Christs time, how did the Scribes and Pharisees confound Religion, dimme and dazell the truth; for the which, our Saviour himselfe did often reprove them? And in our times, how doe the Papists labour to obserue Religion? how bold and impudent are they, to defend Idolatry, their

1. Reg. 81

.2.

their owne traditions and constitutions.

Vse.

How should this stir vp every Christian man and woman to study the word of God ; so that knowing the truth, and beleeuing the doctrine of God. Wee may be able to discerne betweene light and darkenesse, truth and falsehood ; idoatry, and the seruice and worship of God. Secondly, to intreate the Lord in all humilitie, to open our eyes to discerne the truth, to giue vs his holy Spirit, to leade vs into all truth, to giue vnto vs the Spirit of Discerning, to trie the Spirit and the doctrine, whether it be of God, or not : for otherwise we may be leade away, and take light for darkenesse, and darkenesse for light. Let vs then confesse our ignorance and blinde-nesse, and bewayle it : Let vs strue

strive against our carelesse-
ness: let vs prooue the doctrine by
the touch-stone of the Word,
if they be according to the Law
and the Prophets, else abhorre
them. Let vs doe as the men of
Berea did, intreate the Lord to
giue vs the Spirit of Discer-
ning, that wee may try all things
and hold the truth. And if euer
we had need to pray for the Spi-
rit of Discerning, now is the
time: wee see how bold the Di-
uell is, how diligent to deceiue
vs; and the Papists they be im-
pudent and shamelesse, to
thrust vpon vs their cursed Ido-
latry, and tell vs it is the true
worshippe of God; their abomi-
nable Masse, their Merites, Pur-
gatory, prayer for the dead,
worshipping of Images, cal-
ling vpon Saints, vnwritten Ve-
rities, their vile Traditions, and
filthy

filthy abominations, their Constitutions and vile Decrees; as if they were the written word of GOD. Now vnlesse wee haue knowledge, and be able by Gods Spirit to discerne the spirits; alas! wee shall drinke in poyson, idolatry, and superstition. O then let vs labour to know the Word of GOD, belecue it, obey it, bee reformed by it, confesse our ignorance, and with all humility pray vnto GOD to open our eyes to giue vs the Spirit of discerning, to know the true religion from the false; which if wee doe, certainly the LORD will reueale his Truth vnto vs. And thus much shall serue for Christ Iesus gentle reproofe of his Church.

3.
Christs an-
swere to
his Church.

The third and last point, is the direct answer of Christ to the request of the Church; shew desired

desired to know of CHRIST
where hee fedde his Flocke, and
comforted them in time of per-
secution, that so shee might
ioyne with them; and bee defen-
ded by him from false worship,
and the idolatrous Church. Here
Christ answeres her to the full:
*If thou know not, Oh thou fairest
among women, get thee forth by
the steppes of the Sheepe, and
feede thy Kids by the Tents of the
sheepeheardes.* His counsell stands
in two parts, to shew her where
he feedes. *q. d.* Wouldest thou
know where I feede my sheepe,
and where I cause them to lie
downe at Noone, that thou
mightest feede with them, and
bee in my Fold to bee defended
and protected by mee? then I
counsell thee: First, to walke in
the *steppes of the Sheepe*: that is,
thou must walk in the steps of the

A old for Christs sheepe.

faithfull seruants of God; *Abraham, Isaac, and Iacob*; thou must embrace that faith, religion, and worship of God, which they beleued and embraced; that is, meant by the *Steps of the sheepe*. Secōdly, thou must *feed thy Kids* that is, thou must receiue and embrace that doctrine which the Ancient Shepheards, Pastors, Prophets, and Apostles haue taught & deliuered. And if thou shalt thus tread in the steps of the sheepe, *Abraham, Isaac, and Iacob*; and embrace and obey the doctrines taught by the Prophets and Apostles, in the Old and New Testament, thou shalt then know where I feede my sheepe, that thou maist feede with them, and take mee for thy true shepheard.

Doctr. 8.
A directiō

From this answer of Christ we learne a cleere direction to know

A Fold for Christs Sheepe.

25

know true Religion, and the true worship of God, from false religion, and false worship. If men desire to know where Christ feedes his Sheepe, and where GOD is truly worshipped, where is true Religion, we must then *Tread in the steps of the sheepe*: That is, we must worship God, as *Abraham, Isaac, and Jacob* did, as *Moses* and the Prophets did, tread in their steppes, & follow their godly examples; Beleeue, Repent, and walke with GOD, as they did, whom, by the Iudgement of Faith, we may conclude of, that they were the Sheepe of Christ; for of them doth CHRIST speake of heere, and not of a company of Popes, Cardinals, Iesuites, and the like of that rabble; of whom to thinke that they should belong to this Fold, I

to know
which is
the true
Church.

A Fold for Christs sheepe.

know not from whence I should
fetch my charity. Againe, wee
must embrace and belecue the
doctrine taught by *Moses*, and
the Prophets, Christ and his
Apostles, who were the true
Shepheards, and faithfull Pa-
stours of the Church of GOD:
To the Law, and to the Testimony,
if they speake not according to this
word, it is because there is no
light in them. And againe, Thus
saith the Lord; *Stand in the wayes*
and behold, and aske for the old
way, which is the good way, and
wake therein, and you shall finde
peace, and rest for your soules.
So then, if wee desire to know
true Religion, and the true wor-
shippe and seruice of God, this
is the way, which I heere teach
and deliuer from the Lord Ie-
sus Christ, against the doctrine
of all the Shauclings of Rome;
namely

A Fold for Christs Sheepe.

namely this, and none but this;
To enquire of the Faith, Religion, and manner of worshipping of GOD, performed by *Abraham, Isaac, and Iacob*, Patriarkes, and Prophets, preached and published by CHRIST and his Apostles; beleue that, embrace that, and rest our soules on that.

This may serue to decide a great question, and long controuerſie betweene vs, and the Papists. They affirme that they are the true Church, and we are Heretickes; wee beleue and hold that we are the true church of God, and that they bee not, but *Babylon*, and the Synagogue of Sathan. This then is the maine Question, whether they, or wee, bee the true Church? Who shall iudge? even Christ Iesus himselfe, in his owne

A Fold for Christs Sheepe.

Word : wee rest vpon him and
flie vnto him : which if the Pa-
pists would doe likewise, they
would neuer haue runne into a
labyrinth of controuerſies as
they haue at this day : For
CHRIST would quickly haue
put an end vnto all. For he ſaith,
that they bee the true Church,
which *Treade in the ſteppes of the*
ſheep, and feede by the Tents of the
ſheepheards : That is, that people
that beleeue and worſhippe
God, as *Abraham, Iſaac, and Iacob*
did ; and that old Religion
which they beleeued and em-
braced is the true Religion ; for
that was taught by the holy ſer-
uants of GOD, who were the
faithfull Sheepheards, and Pa-
ſtors ſent of God to his Church.
Now let triall be made whether
the Papists or Proteſtants, the
Church of *Rome*, or the Church
of

A Fold for Christs Sheepe.

of England doe thus.

For the Papists, although they call their religion, the old Religion, yet alas! it is newly deuised, the greatest parts of it, within these foure or five hundred yeares: It is such as was neuer knowne to *Abraham*, *Isaac*, *Jacob*, *Moses*, or the Prophets; it was neuer knowne to Christ, or his Apostles; they haue lost the *Steps of the sheepe*, and the *Tents of the shepherds*; that Doctrine, manner of Religion, the worship and seruice of God, which was vfed by the Patriarkes, *Abraham*, *Isaac*, and *Jacob*, taught by *Moses*, and the Prophets, Christ and his Apostles; and they haue got a new Religion of their owne deuising: They walke not in the steps of the Flocke, but in the steps of their proud Popes, couetous

A Fold for Christs Sheepe.

tous Cardinals, filthy Friers?
mangy Munkes: They haue de-
uised a thousand things in the
seruice and worship of GOD,
against his Word, and against
the Doctrine of the Prophets
and Apostles. Where shall we
euer finde that *Abraham, Isaac,*
Iacob, and the Prophets did euer
pray to Angels, or Saints, wor-
shipped Images, prayed for the
dead; looked to bee saued by
their owne workes, or merites?
If they can shew me, any foule-
mouth'd Iesuite of them all, but
any one example, in the whole
booke of GOD, of any of
Gods children that haue per-
formed them, I will then lay my
hand vpon my mouth. In the
meane time giue me leaue Oh ye
Papists, to tell you that you are
none of Christs Church, you
are none of Christs Sheepe; for
you

A Fōla for Christs Sheepe.

you haue left the *steppes of the sheepe, and the Tents of the shepheard*, the Doctrine taught by the Prophets of God, Christ and his Apostles; and therefore and no better then the Whore of *Babylon*, the Synagogue of Sathan.

But as for the Church of *England*: wee doe belecue and embrace that old and true Religion, that same faith which *Abraham, Isaac, and Iacob* did vse: wee hold that Doctrine, taught by the ancient Prophets and holy Apostles of Christ Iesus, without adding or detracting: and if we should dare to deuise a new kind of Faith, Religion, and worship of God, not vsed nor knowne to the ancient Prophets, Patriarkes and Apostles, as the Church of *Rome* doth; it were to leaue the
steps

152 *A Fold for Christs Sheepe.*

steps of the sheepe, and to ioyne with the Flockes of the Companions, euen to shake hands with Idolatours.

Well, let vs then euer stand out against the Antichrist of Rome, and as Christ saith, *Come out of her*, ioyne not with her in her false Religion, and Idolatrous seruice of God, lest you partake of her plagues; but let vs hold fast still the true Religion of God. *Treade in the steppes of the sheepe, Feed by the Tents of the shepheards.* Let vs liue and die in the true Church of God, and for euer hold fast the true, ancient, and holy Religion, which wee haue receiued from the holy Patriarks, *Abraham, Isaac, Iacob, Moses*, the Prophets, and the holy Apostles of Iesus Christ, & then we shall be safe and sure; yea blessed and happy for euermore.

FINIS.